



孤独的果实

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作者简介

威廉·佩恩（1644—1718）是北美殖民地时期重要政治家、社会活动家，宾夕法尼亚殖民地的开拓者。在他的精神下，包含了各种宗教、民族和种族的宾夕法尼亚，为美国社会的多元化奠定了基础。宾夕法尼亚政体中规定的民主原则，成为美国宪法的一个灵感来源。

作品简介

死亡只是穿越世界，如同朋友远渡重洋。他们仍然活在彼此心中。因为他们必须存在，那份爱与生活无处不在。——《再谈孤独的果实》，威廉·佩恩

这句话对很多哈利波特迷们都不会陌生，它被J.K.罗琳引用在《哈利波特与死亡圣器》的卷首语里。许多哈利波特迷都在寻找这段话的出处和全书。其实，这正是威廉·佩恩的《孤独的果实》里论及友谊的段落。

除了友谊，本书还以语录的形式，谈及了爱情、教育、真理、公平、政府、工业.....总共涵盖了一百六十多个主题。这本书正是佩恩一生思想和智慧的集合。

孤独的果实

威廉·佩恩

这位宾夕法尼亚的创立者为免于以不信罪名而再度入狱之灾，遂匿名发表警世格言，简明扼要地诠释了贵格会^注秉持之真理，成为后世之美利坚合众国奠基之作。

作者相关作品

《威廉·佩恩及其<不经苦难，谈何荣耀>》“William Penn, and his No Cross No Crown.”

《更纯粹的文学作品：佩恩的<孤独的果实>》More purely Literary Efforts: Penn's Some Fruits of Solitude”

详见《剑桥英国文学史》中爱德华·格鲁布（Edward Grubb）所著章节

所有过度皆为病态，饮酒过度则最为甚。——节制（威廉·佩恩）

孩子们更喜欢的是自己动手，摆弄工具和玩具，喜欢手工、绘图、设计、制作搭建等等，而不是死记硬背那些演讲礼仪等诸多规范。——教育（威廉·佩恩）

1. 译者注：贵格会（Quaker），又称教友派（Religious Society of Friends），是新教（Protestantism）的一个派别。成立于17世纪的英国，因一名早期领袖的号诫“听到上帝的话而发抖”而得名“贵格”(Quaker)。贵格会反对任何形式的战争和暴力，不尊敬任何人也不要求别人尊敬自己，不起誓，反对洗礼和圣餐。主张任何人之间要像兄弟一样，主张和平主义和宗教自由。

作品说明

威廉·佩恩系宾夕法尼亚英属殖民地创立者，父亲是著名的英国皇家海军上将威廉·佩恩爵士。他生于1644年，年少时深受虔敬主义^①的影响，并酷爱竞技运动，因为拒绝信奉国教被牛津大学开除。离开大学后，他开始在欧洲大陆四处旅行，曾在海军服役，同时还学习法律。1677年，他皈依了贵格会，次年，他因攻击当时的正教被投送到伦敦塔。他在狱中写下了有关自我牺牲的名篇《不经苦难，谈何荣耀》。此次获释之后，他又多次入狱。后来，他将目光投向了新大陆，希望在那里能为自己同样遭受迫害的教友觅得一片避难之所。1682年，他获得英王特许状，成为东新泽西和宾夕法尼亚的所有者和总督。他依照宗教宽容的理念为这片殖民地拟定章程之后，便扬帆起航，驶向新大陆。两年后，随着德国、荷兰、斯堪的纳维亚以及英国等地的移民大量涌入，殖民地人口迅速增长。威廉·佩恩回到英国，他原以为詹姆士二世真心诚意地倡导宗教宽容，因而与国王洽商时口无遮拦，结果则导致国王对他的动机和人品产生诸多误解。1688年的英国光荣革命之后，他被当作詹姆士二世党人^②论处，但终获威廉三世善待，得以继续传经布道，著书立说。1699年，他再度回到新大陆，这次他本想就此长居此地。但是两年后，他不得不再度返回英国，反对将他私人拥有的殖民地改为皇家直辖殖民地的提议，安妮女王热情地接待了他。他就此留在了英格兰生活，直至1718年辞世。

佩恩的大量作品都极具争议，且部分内容于今人看来已失去了当时的重要意义。但是他对贵格教义的解读和辩护至今仍颇具意义。而《孤独的果实》这本书凝结了对人生的精炼评价，其中既有富兰克林（Franklin）常识性的真知灼见，也有伍尔曼（Woolman）精神性的崇高境界。

威廉·佩恩（1644-1718）孤独的果实
哈佛经典（1909-14.）

1. 译者注：虔敬主义或敬虔主义，指从1559年以来，在信义宗(Church, Lutheran)与改革宗(Church, Reformed)内，所兴起的联合神秘与实际的趋向之派别。此教派非一种教义组织，而是一种虔敬的信仰生活类型，首先以抗议的姿态出现，认为原罪致使人类完全堕落，肯定以意志与严谨的伦理生活。主张宗教生活上的虔敬(piety)，批判教会过于重视教义、仪式及制度的心态。
2. 译者注：Jacobite一词源于英国一六八八年“光荣革命”后流亡国外的斯图亚特王朝国王詹姆士二世(James II)及其后裔的支持者(a supporter of the exiled Stuart king James II[Latin Jacobus]and his descendants after the Revolution of 1688),而由于詹姆士(James)在拉丁语中作Jacobus,故所谓“詹姆士二世党人”才有了Jacobite这一英文形式。

前言

亲爱的读者，笔者为您呈上的这本小书《孤独的果实》，其中的内容鲜有人关注，但其对人的启迪无人能及。部分文字是经过深思熟虑书就而成，还有些是灵光乍现之作，本书原为满足个人所需，如今出版发行，是希望对世人言行有所裨益。

笔者感谢上帝让他能够退隐于世，轻吻上帝之手，感谢让他做此选择，虽然这也许对尘世而言有所损失，对笔者个人却绝非如此。

笔者如今终于拥有了可真正称之为属于自己的时间，如此财富他以往从未有过，他终于可以审视自己和周遭的世界，观测自己其间是击中了目标，还是脱离了靶心；究竟取得了哪些成就，何处应有所改进，何种行为应加以避免，还有哪些是有所遗漏，哪些过犹不及，还有一些对于社会、政府、家庭以及个人的反思。他的确是在认真思考，假若他能重生，蒙上帝的恩典，他将不仅比以往更好地侍奉主，也会更好地善待邻人和自己，并且不让自己虚度生命中的一分一秒。也许，他并非世间表现最差者，或最为游手好闲者，亦非最长寿者，而笔者写就这些，都是为了督促读者不该枉费时日而已。

世间万物中，我们浪费最多的便是时间，而唯有对此，我们本当更加珍惜才是，因为若没有时间，我们将一无所成。时间本是我们最为渴求之物，可结局又如何！我们对时间的利用效率最低，为此上帝自然会在时间上对我们一丝不苟，因为时光宝贵，不容蹉跎。

无论是今生来世，我都无法对人们多做苛求，只愿他能做到认真严肃地考虑如何利用时间。如何分配时间，所为何用；如何回报上

帝、近邻以及自身。他心中是否有此思量与权衡？这才是生命智慧之极至以及一生应所尽之责。

我们本就只能在尘世走一遭，却在虚掷光阴，没有充分利用其挖掘时光和生命的乐趣，这的确令人扼腕。若能反思如此，便会为我们指引方向。既然唯独人能够思考，若不思考，则枉为人。那样毫无疑问，是在虚度自己最为宝贵的时间。

显而易见，如果我们能静下心来思索，便会发现：我们的所作所为大多都有待商榷，且未尽善尽美或有何裨益。

我们对于上帝的创造了解甚少，不论是自然本身还是上帝的恩赐皆如此。我们所求的知识有失偏颇，并采用极端错误的教育方式。我们的情感也很极端，终生都处于困惑和混乱之中；原本是赋予我们的恩赐，却被当做是负累，从而使得自己和他人都不得安宁。误读了幸福的真正含义，也就无法领会该如何充分利用人生，无法快乐地生活。

直到我们听从劝阻，停下脚步，侧身退出喧嚣的人群和慌乱的世界，平心静气地观察万物，我们才会对自身做出正确的评判，了解我们的痛苦所在。退隐会帮我们做出正确的判断，我们会开始意识到世界是何等的疯狂，而且一直以来我们自己就未曾理清过头绪。

亲爱的读者，无论你是年幼还是年长，去翻阅自己所经历的岁月，无论何时都是恰好的时机。特别要对那些影响到你的环节多加思考，充分利用今后的时光，在以后的为人处事中修正以往的错误，使之与今生和来世相联系。若有机会重头来过，只要你还活着，那么在处理相似情形时，你势必要这么做。

每当我们反思过去的错误时，都看似是信誓旦旦要痛改前非，但是，一旦在同样问题上出现了新的诱惑，这些决心登时又会烟消云

散。

笔者并非要为读者您假意呈上一件不二之选，他的本意并非炫耀，而是出于善意。书中内容非常丰富，行文方面绝无造作之意。但是本文想传达的，是一些对人生道路的体会，以供您悉心思索。无论您是身为父母还是为人子女，是王子还是臣民，是主是仆，是单身一人还是业已成家，是公众人物还是普通百姓，是尊是卑，是贫是富，是身处和平盛世还是身边争纷不断，是在外经商还是安静独处，无论您的好恶取舍，是在潜心学艺还是在孜孜工作，都会在书中找到对您有所指导和借鉴的内容。接受并改进值得您关注的的内容，至于其余部分，还望见谅，但请视之为对您以及对主创造的万物表达的善意。

第一部 孤独的果实 反思与格言

无知

1.看那芸芸众生，来到人世又匆匆离去，却对自身知之甚少，对所赖以生存的世界茫然无措，能就此问题进行思考就已相当值得称许。

2.若是有机会去见识英国的温莎城堡（Windsor-Castle）或是汉普顿宫（Hampton-Court），却对周遭的环境、建筑、园林、喷泉等构成美仑美奂景色的元素熟视无睹，那定会令人匪夷所思。然而，真正对自己了如指掌的人也是凤毛麟角。唉，人们并不了解人体本身，那是心灵栖居的所在，是世间最奇妙的构造，是有血有肉的圣所（Tabernacle）^注，可人类对世界的构成认识寥寥，对大千世界所孕育的林林总总也是知之甚少，而对世界的探索会让我们获益颇丰，也会带来无尽乐趣。当我们获悉上帝是通过那些有形之物来昭示其背后的无形之理，我们对此并不质疑，因为这正是上帝伟大与睿智之所在，那么，在我们观察这些有形之物时，如果能够尽心去体会，就会不断悟出自己所肩负的责任。

3.大千世界仿佛一部包罗万象的浩瀚长卷，其费解程度与晦涩的象形文字相比也毫不逊色。唉，可惜的是鲜有人去深入研究这部长卷。这本应该是年轻时就接受的教育，然而当他们在弱冠之年，正是该奋斗创业时，对此却所知寥寥甚至索性一无所知。

1. 译者注：圣所是指古犹太人出埃及至建造所罗门圣殿期间使用的移动式神堂。

教育

4. 我们绞尽脑汁地将之培养成学者，却不是教会他们如何生之为人！他们一味高谈阔论，却并非虚心向学，这正是我们的教育发生偏离的地方。

5. 对孩子们最为直观的就是感知这个世界，而我们对孩子们的启蒙教育中对此却并未给予足够重视。

6. 我们过分强调死记硬背，使得孩子们疲于应对、压力重重，满脑子都是单词和各种条条框框、语法和修辞，还要学习一两门外语，其中十有八九对他们都毫无用处，却对孩子们与生俱来的对机械、物理、自然知识等的兴趣和天赋置之不理，而这些才真正能对他们的一生大有裨益，带来无穷乐趣。

7. 毋庸置疑，语言本身的重要性不容忽视和轻视，但是自然本身更值得我们去投入精力。

8. 孩子们更喜欢的是自己动手，摆弄工具和玩具，喜欢手工、绘图、设计、制作搭建等等，而不是死记硬背那些演讲礼仪的诸多规范。他们更希望是遵从内心的判断，这比繁琐和耗时的内容更容易让孩子提起兴趣。

9. 自然的法则原本寥寥，且朴实无华，最是合乎情理，若能通过自然事物本身了解世界，能够顺其自然，因势利导则最为理想。

10. 只有遵循自然的规律，跟随自然的脚步，以此贯穿始终，亦步亦趋，这样我们才不失为一名出色的博物学家。

11. 世间万物将不再令人捉摸不透：天空、大地、海洋以及栖居其中的众多种类各异的生物，它们的生命伊始、特有本性、四季更替、好坏取舍，它们的用途、裨益以及乐趣也会更好地为我们所知。通过那些来去匆匆、可被感知的事物，世间永恒的智慧、权力、威严、美德就会彰明较著。大千世界无处不存有造物主所留下的痕迹，对于有慧根的子民，这些标签随处可见，这些特点清晰可辨。

12. 在人们利用自然的过程中，对之加以警示和指导，必将大有裨益，在其生产创造的过程中，也会有助于加深对自身的研究和了解。

13. 若是人类意识到伟大的造物主无时无刻、无处不在地注视着他们，他们怎么会肆意妄为，无所顾忌呢？

14. 人类正是因为无知才会如此麻木，鲁莽地肆意践踏造物的神奇，对一切所在之处及所见之物，上帝处处留下的痕迹和声音熟视无睹，置若罔闻。

15. 学生的教材本应由好奇而谨慎的博物学家和技术专家使用拉丁文编写而成。这样能使学生们通过这些事物，来轻松更轻松地掌握那些语言。令人惋惜的是，事实并非如此。

16. 很多心灵手巧的园丁和农夫并不知晓自己所从事职业背后的深意，大多能工巧匠对于实现精湛技艺背后的规律也知之甚少，但是博物学家和这类技术专家对此则是非常精通，如果极其令人称道的是他勤于动脑的同时也勤于动手，那么也许在实践方面他也游刃有余，则是最令人称道的了；若非如此，那么他很难称得上是真正意义上的博物学家或技术专家。

17. 最后，如果人类是世界的代表和缩影，正如哲人所讲，我们只需认真了解自身，以便在世界中被充分了解。但是因为我们最为尊崇的莫过于造就我们的神奇力量，这些神奇已经在我们的身上和我们所

生存的世界中留下了深刻的印记，这些都是上帝所赐，并可最为明确地告知我们生为何人，应为何人，对于我们自身的天赋甚至都会感到陌生。通过一定的视角，我们应该看到自然界中可见的真正有益和适合的改变，这就是对造就我们大家的神力的智慧和敬仰的崇敬态度的改变。

自满

18. 但是，我们还是更倾向于一心想着自己，而不是对赋予我们如此之多价值的上帝念念不忘，但是对上帝而言，我们没有理由自视过高，因为没有什么我们可以将之完全意义上地归为己有，即便是我们自身包括我们的精神层面都是如此，都不过是我们的伟大的主的佃户，是世间这无垠农田上的佃户，是我们赖以生存的世界的佃户。

19. 但是在我看来，我们枉来世间一回，竟然对自身了解甚少，则是对上帝和自身的不负责任，无法对自己以及造物主有所交代。

20. 如果恩典的价值决定责任大小，左右接受方应作的回报，那么若是对此不加理会，则会有损恩典的价值，辜负赠予者的心意。

21. 人本生性无知，不知如何去评估造物主，因为他无法洞悉被造物之价值，如果我们细想自己作为造物主的杰作，有着怎样可爱的面庞奇妙构造各具其能。他的五脏六腑、其间的秩序、各自功能和彼此间的依赖关系：食之量、消化之脏器、食物所经历的种种变化，以及营养成分如何通过与生俱来的方式在整个体内运送传输，润物无声，机体会因此焕发生机，会令人身手敏捷，动作灵巧，使得各器官组织协调运作，一切浑然天成。最后，理性灵魂在动物性灵魂中安然生存，正如动物性灵魂在人体中的存在^注。我是指这种特殊的构造不过是为人所特有，从而可以确保我们的衣食住行所安，那么当然人类应对创造主上帝的威严、智慧、仁慈会产生更为由衷的感激之情，更觉得自己应更好地臣服于上帝。但是，若他能与自己的灵魂相识相知，发掘自己高贵的才能、灵与肉的合一，使得秉性、归宿以及天命相结合，这些就是完美人性之所在，他会感知他的善良、崇拜神明的上

帝。但是人类却变为一种奇怪的矛盾体，自相矛盾，并非天生如此，确是堕落如是。

22. 他希望得到他人俯首帖耳，包括他的同类都是如此，但他却不会听从上帝，那创造了他、高高在上的主。

23. 他不会放弃自己的权威，绝不，一点也不会让步：他是个幽默的夫君，是个会惩戒子女的严父，是对下人会发脾气的主人，对邻居不苟言笑，他睚眦必报；然而抛开这一切，与他苛求以及缺乏耐心相待的人来说，对耐心等待他的上帝，他亏欠更多。

24. 他很注重自己的外表清洁、穿衣得体，周身还会点些香水，但却对灵魂不闻不问。穿衣打扮可以花上大把时间，对待灵魂却分秒吝惜。外表每年会有三四套新装更替，可灵魂还是依然如故，从未有任何改变。

25. 倘若他要去见个大人物，那将是怎样的彬彬有礼、神采飞扬啊，一切都安排地井井有条。为了体现自己的敬重之情，他会表现出怎样的尊敬，言辞会如何地得体？倘若换做是侍奉上帝，他的表现该会有多么乏味拘束，一板一眼？

26. 当他祈祷时，他口头上讲着，会为主效劳，但其实是在为自己着想，至少行动上是如此。

27. 始于上帝的创造，终于世间的尘埃，但这是正常人的善始善终，如同字母表中的阿尔法和欧米茄^注。

1. 译者注：亚里士多德认为，人有植物性灵魂，通过体育锻炼完善肉体；人有动物性灵魂，通过德育得到完善境界；人有理性灵魂，通过智育达到真理的大门。——《论灵魂》
2. 译者注：阿尔法 α 和欧米茄 Ω 分别位于希腊字母表的始终。

奢侈

28. 如今我们可以享用美味佳肴，就不会满足于家常便饭，平原督邮，我们只想让身体享受至尊体验，品味佳肴，却不给灵魂给养，即便有，也只是腐食而已。

29. 简言之，人类倾其所有购置裸宅，却鲜有家具陈设为之装点，这颇有买椟还珠之嫌，仿佛是将本可继承的家产租用7年就心满意足。人总是标榜自己的聪明才智，通情达理，其实却是如此荒诞不经。

考虑不周

30. 没有做到未雨绸缪是人类给自己招致的所有不幸的根源，深思熟虑之后的结果很少会与第一反应相符，这样就会避免因考虑不周、轻率为之而铸成大错。三思而后行的重要性无论怎样强调都不为过。

31. 可以说我们的不幸都是咎由自取，因为我们不应明知不可为而为之，但是我们的确会明知故犯。

失望与放弃

32. 事与愿违并非源自我们自身的愚蠢，而是上天对事态的考验和修正：如果事态发展于我们不利，说明我们自身存在问题。

33. 怨天尤人其实于事无补，这不过是对造物主喃喃抱怨，但见上帝之手在其中发挥作用，谦卑地臣服于他的旨意，才能以水化酒^注，才能领悟到大爱与慈悲。

34. 如果我们一味关注个人得失，势必会自乱方寸。但是如果我们能考虑到个人所得其实并非实至名归，我们就不会如此愤愤不平，满腹牢骚则会转为心怀感激。

35. 除非太阳从西边升起，我们的自身以及一切财产都是上帝的旨意。

36. 若我们不能拜倒在上帝脚下，那我们还要拜倒在何处为是呢？

37. 虽然上帝的热情可能会淡去，但是主的慈悲不会褪色，对他的谦卑和真诚的信徒会始终如一，在主的身上，众人可以不仅仅找回他们在世间失去的一切。

1. 译者注：耶稣以水化酒的故事详见《约翰福音》2章1——12节，门徒见证了这一奇迹，也就愈发深信耶稣的神力。

抱怨

38. 若是有人想要从我们这里拿回本属于自己之物，我们是否该快快不乐？我们所拥有的一切皆属于万能的主，当主想要取回本属自己之物，这又有何妨？

39. 若是对此心生不满，不仅是忘恩负义，还是有失公允。我们对自己曾经的拥有并不心怀感激，若要继续占有，这也有悖诚信。

40. 但是我们很难通过如此视角，在如此遥远的尘世中看待事物，但这却是我们的职责，也是我们的智慧和光荣去如此行事。

挑剔

41. 我们都喜欢对他人指指点点，但是却无法忍受他人的忠言相劝。对他人的过失锱铢必较，对自己的问题却熟视无睹，不正是暴露出我们的弱点吗？

42. 当邻人有任何动作，我们都会明察秋毫，迅速做出反应，挑尽其所有问题和不是：当主角换做是我们自己，则几乎无动于衷，漠然应对。

43. 这些源于不良的居心及过度的自负，我们喜欢四处闲逛而不是安守宅院，我们喜欢指责抱怨胜过安抚宽慰。

44. 在这类情况下，有人会恶意相向，对他人的不幸说三道四；有人会主持公道，以显示姿态。但是很少会表现出宽容慈悲，或者根本没有，特别是涉及金钱时更是如此。

45. 大家都应见过心如铁石的老吝啬鬼，他对身处苦难之人刻薄冷漠，无动于衷，正如他一贯所为，绝不会解囊相助，在他看来，他的富有理所当然；在他眼中，穷苦之人是挥霍无度后的咎由自取（唉，可怜的人啊，就好像他贪得无厌不是有错一样），或是，由于大量投资，或因一次生意大捞一笔后不知收手，贪得无厌。虽然这些吝啬鬼自己可能也做过同样投机的事情，但他是没有勇气将自己的大量资产涉足这种风险，即使是这样的投资赚足的钱可能都能买下整个印度群岛都不能让他出手。就像谚语所讲，这正是“五十步笑百步”。

46. 他们有权指摘，但在道义上也有义务伸出援手：如果做不到这些话，便是冷酷无情，而不是秉持公道。

慈善的限度

47.量力而为伸出援手，尤其当你能帮助别人而又不会伤及自己的时候更应如此。

48. 如果借债人言而有信，精明强干，你自会拿回借出的钱款，即便不是连本带利，也会得到对方的感激；如果他无力偿还，便不要逼迫他还债，因为即使你收不回这点钱，也不至于令你破产。因为你不过是这些身外之物的管家，对方才是真正的主人、所有者，裁判方。

49. 善有善报，如果用自己所拥有的身外之物来积德行善，你就会获得永久的财富，将收获无穷无尽，仿佛是掌握了点石成金之术。

慷慨与节俭

50. 如果有慷慨相伴，节俭便更加值得称赞。首先摒弃铺张浪费，继而慷慨大度会使需要帮助的人得到雪中送炭。一味节俭却不知解囊相助会使人走向贪得无厌，而慷慨无度，无视节俭，则会导致挥霍一空：只有两者兼顾，才能相得益彰。

51. 这是放之四海而皆准的真理，我们应该避免走向匮乏或过剩的极端，二者兼顾，均衡发展，这才是合理享受世间快乐的尺度。

52. 宗教机构和政府的不力导致了世间这些贫困和铺张，便应因此而遭受谴责。

53. 倘若对一国的剩余财产进行合理分配利用，并对之永久征税或用于慈善，那么穷人就会有更多的救济院可用，学生就会有更多的学校可选，也会让政府有更多的预算进行支配。

54. 如果座上宾是穷苦百姓，热情好客即可展现慷慨大度，若非如此便会与奢侈招摇难分伯仲。

纪律

55.若想在家庭中怡然自得，规矩方圆则至关重要。

56.人人都应了解自身责任，诸事都要讲究时间场合，无论为与不为，都要自始至终顺应天意。

勤劳

57. 热爱劳动：即便你无须劳动来解决温饱，身体也需要通过劳动得到锻炼。劳动不仅有益于身形，也会使内心获益。还可以避免无所事事滋生的懒惰，使自己忙碌胜过游手好闲。

58. 在花园里、实验室、工场等地修修补补，从事改良或育种工作，都令人心身愉悦，从中获益，总胜过游手好闲，玩弄小聪明：在这里，不会沾染不良习气，会受到自然和艺术的熏陶，其中的千种变化会令人收获颇丰，并使得身心得到锻炼。

节制

59. 控制饮食益处良多。人类进食是生存所需，但生存不是为了进食，由此人才之所以为人，而非低等的动物。

60. 饮食选择要注重健康所需，而非一味求贵求好，只要清洁即可，不必过分追求口味出众。

61. 各式美食数不胜数，但是脾胃大开胜过一切，而这与勤于劳作和节制有度密不可分。

62. 为装腔作势就使得那么多生灵遭宰杀的厄运，只是为了大摆排场，这是因小失大，铺张浪费，实属残忍无道，愚蠢至极。

63. 俗语说得好，知足而乐不亚于饕餮盛宴。但若能意识到奢侈浪费有欠妥当，则固然更是可取，因为这在节日期间几乎在所难免。

64. 如果欲望与日俱增，那么在桌边就餐之时，也不可避免想要大快朵颐。

65. 若非口渴，尽量少酌，若能避免，不要在两餐间饮酒。

66. 饮酒越少，头脑就愈发清醒，处事愈发冷静，这于处人为事都有极大帮助。

67. 与食物相比，适时少酌烈酒会对身体有益，较平素的甜酒更能增添情趣。

68. 越是寻常之物越是实用，这体现了主宰世界伟大的主的智慧和仁慈。

69. 造物主的创造都是一丝不苟，并不足以用来挥霍，更不应滥用造物主的恩赐，违反常理，肆无忌惮，骄奢淫逸，这些都是在弄巧成拙，将原本上帝的福祉变为诅咒。

70. 上帝谕示莫要挥霍浪费，但是滥用本身就是一种浪费。

71. 己所不欲，勿施于人。同样，在他人看来放纵无节制、令你有失体面之事，也不应染指。

72. 所有过度皆为病态，但饮酒过度则最为甚，会使健康受损，思维混乱，使人失态；酒后失言，口无遮拦，招致口角，任性妄为，举止鲁莽，招惹是非，甚至丧失理智。总之，醉酒之人就无法称之为“人”，因为他已缺失了人兽间最基本的区别——理智。

衣着


73. 过分讲究穿着是又一种奢侈的恶习，对于这个虚幻的世界而言，穿衣着装不过是为蔽体而已。

74. 根据自己的好恶选择衣着，不要受到他人的影响。以风格简约朴素为上，穿衣搭配既不要古怪也不要离奇，是以实用与得体为首要考虑，而不是为了虚荣攀比。

75. 衣着只要洁净保暖即可，超过了这一尺度就是对穷人的盘剥，对挥霍的追捧。

76. 据真耶稣教会说，国王的女儿是金玉其内。因此，若是想与之为伴，我们便要更加注重内在的修养。

77. 据我们所知，温和质朴是心灵的华服锦绣，朴素美更显卓尔不群，内在美令人无法抗拒。

78. 这样的美着实难觅，令人叹息，但耶洗别（Jezebel）那样的蛇蝎心肠却并不少见，她们衣着华丽，诱人堕落，但这与真爱和美德毫不相干，更不会激励人崇德向善。

1. 译者注：耶洗别是《圣经》中残忍、恶毒的王后。

理想婚姻

79. 因为爱情才步入婚姻，明确自己之爱确有可爱之处。

80. 如果并非完全出于真爱，婚姻会很快变得乏味不堪，会诱使人背离婚誓，步入爱的禁区去寻求快感。

81. 不要让快乐减少，而要恩爱有加，因为人之常情就是喜欢自己得不到的，而业已拥有的又不珍惜。

82. 爱与欲望存在差别，但也并非泾渭分明。真爱会与日俱增，欲望却会日渐削弱，原因在于，爱源自灵魂的交合，欲望却是感官的欢愉。

83. 爱与欲望二者根源不同，分属不同体系，爱源自内在，深沉而持久，欲望则相对肤浅，转瞬即逝。

84. 为金钱而婚嫁的人无法真正享受到婚姻的满足感，这是婚姻必不可少的条件。

85. 男人更钟爱于对自己的爱犬和爱马加以培养，相反对子女的呵护就要略逊一筹。

86. 很多人身材可人，力量出众，勇气可佳，条件出色，但是在他们的子孙后代看来，金钱却意味着所有。只要有钱，就可以化曲为直，化腐朽为神奇，化疯狂为理智，可以因此无视愚痴，可使病体康复，肌肤再生，并会令人甘之如饴，还能恢复荣誉，使得青春再现，奇迹诞生。

87. 唉，人类怎会变得如此卑俗不堪！人类本应是世间最为高贵的生灵，仿佛身在人间的上帝，是上帝依照自己塑造而成，如今却误把人间当天堂，误把金钱当上帝。

贪婪

88. 贪婪宛若恶魔之首，是万恶之源。我曾见识过有人节衣缩食，仅仅肯付给医生10个先令，索性就把药方推至一旁，弃而不用，这是我所无法理解的！难道他的性命还不值20先令？不过，这样的人自我定价再低也不为过，他爱财如命，绝不会轻易打开钱袋，甚至是救自己的性命他也不忍动用钱财。

89. 此人的做法无异于自杀，不配为之举行基督葬礼^注。

90. 他就是个令人生厌的家伙，就像是横在河中间的堤坝，阻挡了水流的行进。这一障碍应被法律清除。他给邻人带来的唯一乐趣就是让大家看到他与其他人一样微不足道，一无所有。他仿佛是个化缘僧人。某种程度上，他都可以和瘦削身材的法老可以一比，不过他的所作所为却无法让法老增光添彩。他经常穿着别人给他的衣服，或是别人丢弃不要的衣物。他喜欢别人认为自己一贫如洗，以此免于遭抢也不必缴税。从外表上看来，他仿佛需要救济才能度日，这样他就可以免于任何付出。他总是很晚才去集市，去拣些残次品，仅仅是为了贪图价格便宜。他就靠那些下脚料勉强度日。他的生活令他人难以忍受，乐此不疲的唯有自己。若要像常人那般生活，对他而言则是世间最大的折磨。他那诡异的快乐源自不停的索取，并总是对那些无法为己所用的东西忧心忡忡。

91. 他迷失了自我，将原本应为人服务的金钱，尊奉得比造物主还神圣，并且沦为其奴隶。在他看来，金钱就是上帝，就是爱妻，是嗜财如命的世界中的至亲密友。

92. 但在婚姻中你应该明智一些，看重人品而非金钱，看重德行而非美貌，看重内心而非外表。以此，你才能娶得贤妻，她是你的挚友、伴侣和另一半的自己，将与你同甘共苦，荣辱与共。

93. 择偶标准应是你可以为她带来满足感，她可以将个人安危都托付于你，在你内心深处应该确信，自己所需的是挚友以及挚爱，这才是妻子的寓意所在，若她只能是挚爱或是挚友，都难当此任。

94. 这无关性，因为在灵魂深处，并无性的存在，这关乎友谊。

95. 若只是在乎外在，而不理会内心，那则会与两性关系中的美好失之交臂，缺失了婚姻生活中最神圣高贵的慰藉部分。

96. 感官的愉悦短暂而肤浅，转瞬即逝，而心灵的快感更为持久和深刻，是建立在理智基础上的幸福体验，不受自身和所处环境所限。

97. 我们所寻觅的快乐应该来自更广阔的领域，不受形式所限，并有着更为持久的特性，疾病、贫困、耻辱都不能将之奈何，因为快乐本应不受到这些世俗意外所动。

98. 能做到这些固然值得肯定，将来定会获得回报，两人彼此相爱，同时还是对方的挚爱，可以尽享并珍惜身心的自由和愉悦，共同营造美好未来，这是天佑良缘，祖德所荫，是美德善行所报，最后，是家庭事业以及自身都会因彼此心心相印而受益颇多。

99. 这样的伴侣彼此全情投入毫无保留，情真意切，美满幸福，能获得此伴侣，幸甚如哉。

100. 夫妻之间爱情至上。威严尊卑适用于子女和奴仆，但也不无甜蜜。

101. 两人因爱结缘，那么能维系这段姻缘非真爱莫属。

102. 也许她曾是你苦苦追求七年所得，如今不得以奴仆相待。

103. 夫妻之间彼此珍重恩爱，自会给子女和奴仆做出表率，也会被如法效仿，那些轻视彼此的夫妻自会在家中失去威信，使子女也上行下效，像他们一样行为失当。

104. 人们的通病就是没有尽力呵护子女的天性，如果等到子女也为人父母，却难以感受到亲情之爱，那么对父母而言这非常遗憾。

105. 亲友间的频繁走动，礼尚往来，书信沟通，甚至是在许可的范围之内亲上加亲，这些都可以有效地牢固亲友间血浓于水的亲情纽带。

1. 译者注：基督教反对自杀，认为自杀的人不能上天堂，甚至不为其举行葬礼。

友谊

106. 友谊是我们企望的另一大快乐，若家庭中难觅友谊，或索性孑然一身，无家可归，则可以在他处寻求友情。友谊是情投意合、心灵相犀，是美德的契合。

107. 没有自由，就没有友谊可言。友谊钟爱自由的氛围，不应被局囿于狭窄的空间。它喜欢畅所欲言，无拘无束。从不庸人自扰，曲解他人；即便遭遇恶意，对方略表歉意，也可付之一笑，冰释前嫌，不会怀恨在心。

108. 朋友就是心有灵犀，彼此惺惺相惜，志趣相投。

109. 挚友不会独自享乐，也不会留另一半独自忧伤。他们仿佛能互换心灵和身体，同甘共苦，在最危难的关头，互相安慰，排忧解难。

110. 挚友不会独自享乐，坐视另一半的困苦而不顾。正如早期的基督徒，他们共同分享一切，没有私人财产之分，而是一切公有。

朋友的品质

111. 真正的朋友可以推心置腹，适时忠言相劝，愿意鼎力相助，可以义无反顾，不厌其烦接纳你的一切，勇于竭力维护你，并且矢志不渝。

112. 这些是朋友应有的品质，在结交朋友时，我们需要以此为据。

113. 贪婪、易怒、骄傲、嫉妒、多嘴多舌，这些都是人们的缺点和不足，都是损友的特征。

114. 简言之，择友与择妻相仿，都应永生相伴，至死不渝。

115. 虽然不是有神前结拜，但是友谊也要用美德来维系，否则不能称之为友谊，而是结党营私。

116. 如果兄弟或亲友愿与我为友，与陌生人相比，我定会优先选择前者，否则我将无法面对父母。

117. 情感上，我们更亲近于亲属同族，在贫困和需求状态相近的情况下，行善布施也同样更优先于亲属。

谨慎行事

118. 不要过于轻易就被亲近，至少要保持态度冷静，即使这样做会无法交到朋友，容易树敌也在所不惜。

119. 矜持而不令人生厌，严肃而不刻板，勇敢而不冒失，谦虚而不卑微，耐心而不麻木，持久而不顽固，开朗而不轻浮，亲切胜于亲近，亲近胜过亲密，只有在有充分理由的前提下，与极少数人亲密。

120. 要礼尚往来，并对别人的恩惠心存感激。

补偿

121.如果伤害了他人，定要虚心认错，而不要强词夺理。虚心认错会得到宽恕谅解，而强词夺理只能使得雪上加霜，错上加错。

122.有人认为承认错误会有损颜面，其实拒不认错才会有损尊严，会令人名誉扫地。

123.出于恐惧，承认莫须有的罪名的确令人不齿。但是毫不畏惧充当替罪羊，则过于鲁莽。

124.我们应该及时纠正邻人的行为，而不是错怪他们；应该由其自行评说是非对错，而不是睚眦必报。

125.真正的品德是造成损失加倍赔偿，而不是以怨报怨。

126.在此类争论中，说双方都应该受责备，并且都有可以被原谅的原因，这种做法再常见且容易不过了，这是一种可鄙的中立态度。还有人会吵吵嚷嚷，其实两种人本质相同，都是把受害者和有罪混为一谈，把问题和错误混淆，或是掩饰自己对错误一方进行的偏袒。

127.恐惧与财富容易诱使人误入歧途，无论哪种占了上风，都会有损公正的审判。

谈话规则

128. 避免和不必要或毫无意义的人为伴，在此情形下，要尽量少言慎语。

129. 沉默是金，多言无益。

130. 打断别人说话，而不是认真聆听和思考，非但有失礼貌，也相当愚蠢。

131. 若能三思而后言，所言必将胜过不假思索，脱口而出。

132. 若不能一语中的便不如保持沉默，谈吐得当需要考虑内容是否得体，时机是否合宜。

133. 在争辩中，以真理为要义，而非以获胜为目的，更不应为获得不当利益。要力求说服对方，而非一味对立。

134. 在争论过程中，不要给对方破绽，也不要错失任何可以为己所用的优势。这就是良好性情所带来的优越条件。

135. 不要自相矛盾以显示你的聪明才智，以免使你看不清事实的真相；也不要只为了试探，就去反驳或激怒他人。讨论的目的不过是互通有无，除此外再无其他。

136. 人们一般会更关心对自己的赞扬，胜过对其背后原因的关注。

雄辩

137. 在雄辩的过程中确有真理和美感存在，但却常常结果是为不良目的服务，而往往被歪曲利用。

138. 优雅的谈吐是谈及问题的良好方式，注重文采以及遣词造句，并引经据典，其中所体现出的得体自然会令人心动。但是这与简约相比，显得过于造作，而真理大多朴实无华。但是问题在于，这会令愚者难分良莠，本末倒置，玉石不分。

139. 毋庸置疑，真理无需华丽的词藻修饰，因其并不需要如此，也不轻易如此。

140. 但是若因为真理的朴素外表就加以鄙视，则是令人不齿的圆滑世故。

141. 如此奢华其实品味恶俗，仿佛是饕餮无度，原本已经酒足饭饱，看到美味佳肴还是要拼命下咽，牺牲健康都在所不惜，这都是虚荣使然，与原罪不无关系。

性情

142. 冷静才能让人处事理智，真理最难忍受的不是反对者的针锋相对，而是捍卫者的头脑发热，一时冲动。

143. 热情经常披着真理的外衣，令人容易受到感染，但是在据理力争时，热忱就是其自身的软肋。热情应该用于反对罪恶，而不是用来针对个人或其所犯的错误。

真理

144. 若必须讲话，则必讲真相，因为含糊其辞与说谎仅一步之遥，而说谎则是通向地狱之路。

公正

145. 除非事出有因，证据确凿，不要相信对他人的中伤，莫要出言伤及他人，除非隐瞒真相会令更多人受到伤害。

保守秘密

146. 不去探寻他人秘密是明智之举，不泄漏他人秘密则是忠诚所为。

147. 只有信任自己，别人才不会背叛于你。

148. 过于坦诚，尽管有别于恶意背叛，但也会带来祸端。

自满

149.不要仅仅为了迎合他人就随声附和，因为这就有如阿谀奉承，经常会所言不实，更容易导致卑躬屈膝和俯首帖耳；也不要与他人相抵触以激怒对方，这只会尽显个人的性情暴躁，只能挑起事端，于人于己都不利。

嫁祸于人

150. 不要指责他人借以为自己开脱，这既不宽厚也有失公允。但是让真诚和智慧为自己解脱，而不要玩弄手腕，弄虚作假，因为狡猾和欺诈已经相距不远。

151. 真正的智者从不需要如此，狡猾与智慧有如猿与人，二者虽有关联，但是相去甚远。

兴趣

152. 虽然它不及道义原则，但兴趣也会带来安全感。正如世界按自己既定的轨迹运行，兴趣让人欣慰和安然，可使人脱离于关系与信仰。

153. 这种视角也许不同寻常，但却是显而易见，来自不同家庭，不同国度，拥有不同宗教信仰，不同脾气秉性，人们却可以因为共同的兴趣走到一起，乐此不疲。

154. 我们对世界的认知有局限，需要考虑的是，若不能摒弃世俗偏见，世俗之辈则毫无兴趣可言。

探究真理

155. 要留意那些世俗谬见，可以不予苟同，但也要合理地允许其存在。

156. 探究真理体现人之天性，盲目顺从则有失理性，真理经得起质疑，但会因盲从而受损。

157. 最实用的真理朴素无华，若能追随真理，我们就不会苦于再生分歧。

158. 在探索中可能会滋生贪婪，在信任中难免出现愚忠。过犹不及，掌握尺度为上品。

把握时宜

159. 切勿做不合时宜之事。有些人风趣、和蔼、冷漠、愤怒、灵活、僵化、嫉妒、粗心、谨慎、自信、封闭、开放，但所有这些特点都可能用在错误的场合。

160. 当事关重大时，把握时宜关系成败。

161. 仅仅正确还不够，还要符合适宜。出于谨慎考虑，即便公正，也不宜为之。若所得必有失，不如不要轻易为之。

知识

162. 知识就是财富，但审时度势是智者的财富。

163. 仅仅拥有知识却不识时务，则终会沦为他人所用。

164. 胃口十足，但消化不良，如此身体状况必然欠佳。

165. 有些人如字典一般，需要时偶尔请教一二，但是其间内容无法融会贯通，而且还索然无味。

166. 有人知识涵养欠于审时度势能力，有人饱读诗书却不懂见机行事，但相形之下，还是前者更胜一筹。

167. 智者所学皆能为己所用，将其内化，而他人不过是略懂皮毛，至多不过是简单的复制与单纯的积累。

风趣

168. 谈吐风趣地表达思想，既令人愉悦且引人注目。

169. 风趣虽形式生动幽默，但所承载的内容并非总是异彩纷呈。

170. 因此风趣适合于活跃气氛，而非正经事务，不过是些奇思妙想，但不足以成为判断的标准。

171. 风趣机智有余而审时度势不足，则显得过于张扬而缺乏沉稳。

172. 但值得肯定的是，风趣机智使人反应机敏，故而极其值得称赞。

173. 若是审时度势能辅以妙语连珠，势必事半功倍，举一反三。

孝顺父母

174. 身为人父，接受尊敬；身为子女，只得服从。

175. 父母生你养你，自然有权管教你。

176. 父母的位置仅次于上帝，其次才轮得到法官主持正义。

177. 记住你自天生就亏欠父母许多，对他们无论怎样关爱和照顾都不为过。

178. 因此子女的背叛依照上帝的律法是死罪，仅次于邪神崇拜，这些都是为上帝这位众生之父所不容。

179. 孝顺父母不仅是我们的职责，更是我们的福分。父母给予我们生命，我们顺从父母，使生命得以延续，因为这是需要承诺遵循的首要戒律。

180. 孝顺父母的责任与亲情密不可分。

181. 如果不必为听从父母之命而违背上帝，至少可让父母知晓，除此之外其他都可对他们言听计从。即便其中有些不当要求，我们也不能以此为借口，为自己的失职开脱。父母之于子女，子女之于父母，这是骨肉之亲。如果我们不得为了父母而违背上帝，我们也不得为自己或其他事由而违背父母之命。

忍耐

182. 若要生活安宁，就要在工作中忍受诸多冒犯。

183. 若想轻松度日，就要难得糊涂。

184. 即便值得商讨，凡事都争论，便永无休止。

185. 动辄怀恨在心，于人于己，皆属不利。

承诺

186. 请勿轻易承诺：但若承诺合法，就要持之以恒，言出必行。

187. 轻率作出的决定也要一言九鼎，因此同样需要避免妄下誓言。

188. 有人自诩永远不会如此，但之后仍然我行我素；还有人下定决心而为之，但是转念间就心生懈怠，或者勉强付诸实际，即便尴尬笨拙，也不愿食言：似乎勉强践行承诺也胜过一再食言

189. 勿为自己套上枷锁，既然原本自由，就不要自找麻烦。

190. 一时兴起所带来的后果，需要智慧来收场；鲁莽行事将自己曝露在无法解决的困境之中，自然难有好的结果。

忠诚

191. 尽量避免被委以重任，但一旦有所担当，就要全力以赴，不辱使命。疏忽散漫虽称之不上有失公正，确实贻害无穷。

192. 仆人以忠诚为荣，这与勤奋和诚实密不可分。

193. 忠诚使奴隶重获自由，使主仆情同骨肉。

194. 对优秀的仆人报以奖赏，对拙劣的仆人宁肯辞退，也勿委屈自我，勉强用之。

主人

195. 恩威并重，明察秋毫，且不苛刻待人。

196. 若下属有错，力争使之自识其过，而不是对其一味大发雷霆，若其通晓事理，则就此原谅，不再计较。

197. 要牢记他与你生而平等。是因上帝的恩赐，而不是你的德行，方使得你与他存在主仆之分。

198. 勿使子女对仆人专横跋扈，也不得因为仆人对自己子女的轻慢而加以责难。

199. 就整体而言，要杜绝谣言，但是当确有情况值得重视时，则要察纳雅言，主持公道。

200. 若身为子女，则要彬彬有礼，而非颐指气使；若身为仆人，则要令行禁止，责无旁贷。

201. 虽然男女主人作为一家之长，但是仆人应该懂得子女有朝一日也会当家作主。

仆人

202. 对于主人子女所提的非分要求，不得纵容、放任，对其合理要求，也不得拒绝、反对，因为前者是玩忽职守，后者就是轻慢无礼。

203. 工作诚实肯干，积极热情，完成份内工作之余，还要乐于帮助同伴，这样他日才会有人为你雪中送炭。

204. 欲做出色的仆人，必须以诚待人，而对主人欺骗隐瞒，便称不上诚实所为。

205. 主人可在诸多方面被下人所欺，例如工作时间长短、照顾是否周到、用心与否，钱财多少，以及是否诚信可靠等等。

206. 真诚的仆人与此相反，他勤奋用功，认真负责，值得信赖。他不会出言不实，不会走漏机密，不会拈轻怕重，不会为利益所动，也不会因恐惧做出不忠之举。

207. 这样的仆人在是通过侍奉主人侍奉上帝，在现在和将来，这种行为本身就应收获双重“回报”。

嫉妒

208. 不要无端心生妒意，此行为愚蠢至极，而合情合理的妒忌却是明智之举。

209. 过于夸大他人所作所为，是对自己的欺骗，也是对他人的伤害。

210. 工作中过于谨小慎微，与过度自信、认为万无一失，一样不足称道。

211. 在不利条件下，这种情绪会导致胆小怯懦，举棋不定。

212. 经验是可靠的向导，切合实际的思考，是工作中最大乐趣的源泉。

培育后代

213. 我们对子女关心甚少，却未想过，待他们长大成人作为父母后，也会如此效仿。

214. 一屋不扫何以扫天下，改变世界要从改变自身做起。不依照自己的意愿打造子女，而是因势利导，因材施教。

215. 我们总过于喜欢以己为例，激发子女的热情，教他们不求最好，但求最令他人满意。

216. 帮助孩子防范和疏导这种热情，是我们的职责所在，也是我们应关心思索的，尽管这种热情原本就是我们自身的弱点和困扰所在。这样做是因为在很大程度上我们在为他们负责的同时，也是为自己负责。

217. 我们是真正意义上的倒行逆施之徒，一味金钱至上，而德行操守均可不顾。

218. 问题不在于我们留给子女多少财产，而在于我们究竟为子女留下什么。

219. 在他们看来，美德不过是点缀，而非人格塑造中的不可或缺，因此我们就在富人中间鲜见智慧或善行，这与其财富不成比例。

乡间生活

220. 人们喜欢乡间生活，因为身于其间可以领略上帝的杰作，但是在城市之中，除却人工所为，再无其他。置身乡间更利于沉思冥想。

221. 正如马驹之于男人，玩偶之于孩童一般，人类能工巧技于上帝不过是画中影像，上帝才是确凿现实。

222. 上帝于其创造中彰显权力、智慧和仁慈；而人类的创造大多不过是招摇、愚蠢和过度。前者是为实用，后者则主要为炫耀张扬以及满足欲求。

223. 乡间既是哲人的花园也是他的藏书阁，置身其中品读群书，品味上帝的智慧、力量和仁慈。

224. 这是他的精神食粮，也是个人修行，赐予他生命，赋予他学识。

225. 从喧嚣和聒噪中优雅而自然地抽身而退，为静心深思提供机缘，并有了理想的思考主题。

226. 简言之，这才是原创，是知识和提升的源泉，是人类最古老的行当，也是能实现完善自我的途径。

艺术和设计

227. 艺术自然不错，不无裨益，哲学家苏格拉底明智地依据实践来界定他的知识和教导。

228. 因此对规划下一番功夫：莫要轻举妄动，或不分主次一拥而上。

229. 天资聪颖和宗教信仰有时不免会被虚张声势或自以为是之徒所利用。

230. 虽然轻率或不诚实的设计者常常会有悖于艺术的真谛，大多有价值 and 杰出的发明则不会如此，起初是摆脱了无知者的嘲讽，因为其作者很少会反唇相讥，或是出手相搏。

231. 对于艺术中的赝品，莫要为投机而轻举妄动；也不要对造价不菲或是颇具风险的艺术品轻易出手。

232. 正所谓人多好办事，合作投资，可降低成本。

勤勉

233. 勤勉必然值得褒奖，可保证衣食无忧。

234. 锲而不舍，孜孜以求，与信仰相同，足以移山推地。

235. 当希望尚存就永不言弃，但不可好高骛远，否则就属非分之念，不是合情合理。

236. 把握尺度是让人受益良多的人生智慧，由此可以省去很多时间和痛苦，让我们不必为可能性问题大伤脑筋

世俗的快乐

237. 知足常乐，奢望伤神。

238. 莫要追逐金钱，而是寻求幸福，金钱藏于囊中，幸福令人满足，这绝非金钱所能给予。

239. 我们习惯于会错意，冠错名。将殷实称作快乐，将挫折当作不幸，其实慧眼识别出真正的快乐才能通往恒久幸福。

240. 若想快乐，就关注自身境况，适可而止，莫要贪多。

241. 事无巨细，为必躬亲，子所不欲，勿施于人，子所欲之，再施于人，这样就不会错失世俗幸福。

242. 为富者不仁者居多：骄奢淫逸者挥霍无度，吝啬钱财之徒藏匿财富，高尚者才将财富用于善举，而为富者中善者寥寥。

243. 慷慨大度胜于奢侈炫富。

244. 莫要大摆筵宴，抑或频频赴宴，而是让贫苦百姓在茅屋寒舍中为你祈福祝愿。

245. 莫要太过看重身外之物，亦不可挥霍无度，一味贪图占有。

246. 莫轻易为成功所动，攫取越多，越会输得彻底，但很多人却仍不知悔改，一再觊觎。

247. 铤而走险一味求全求大，更多是贪婪所致，而非智慧之举。

248. 君子爱财，取之有度，用之有节。

249. 能知足常乐者原本寥寥，知晓如何正确利用的更是凤毛麟角，

250. 同样，对于很难获取之物也不要轻言放弃，也不要固步自封。

251. 不要与邻为恶，也不要因他人的无知、慷慨或有求于你就加以利用：因为这与欺诈相差不远，即便有所收获，也不受上帝庇佑。

252. 上帝对贪婪的富人通常如此审判，他让他们因对财富的过度追求而饱受其苦，备受煎熬，透不过气来，这也毁掉了他们手中的其他所有。所以，财富也会迅速损失殆尽，因为积恶之家，必有余殃。

尊敬

253. 不要因为财富而去敬重他人或自己，也不要因为财势单薄就妄自菲薄或轻视他人，美德才是尊重他人的正当理由，任何人德行欠缺都不足称道。

254. 人如钟表，运转方显价值。

255. 因除此之外的缘由而喜好，则是偶像崇拜。

256. 若非美德指引，我们势必犯错。

257. 有能力却心怀叵测之人，无异于作恶之器，如瘟疫般使人避之不及。

258. 不要被第一印象所蒙蔽，而要慢慢去了解事物的真相。

259. 外表并非实质，智者关注现实。

260. 帆具迎风张扬，压舱货物默默无闻，但是厚此薄彼最不可取。

危险

261. 在各行各业，都要以规避风险为原则，若避之不及，也勿贸然行事，而是处事果断，顺其自然。

262. 对于无能为力之事，也不必强求；但若错在自身，则要防微杜渐，下不为例。亡羊补牢，为时不晚。

263. 生死关头，需华佗再世才能力挽狂澜，因此未雨绸缪胜过渴而穿井，斗而铸锥。

264. 当胜算不大时，智者从不妄自冒险。

265. 目标远大方能行得高远，但是做此选择，多是出于虚荣，而非理性判断使然。

266. 临危不乱，灵活机动自然可圈可点，但是自找麻烦，借机炫技，则是做人的弱点。

诽谤

267. 留心那些卑劣恶意的诽谤，这是嫉妒的恶果，也是傲慢的恶果，与魔鬼一脉相承：原本是天使路西法^注，是晨星之子，但却变为伊甸园的毒蛇，成为恶魔，成为撒旦，为所有的善良美好所不齿。

268. 面对嫉妒，美德也不能独善其身。技不如人便难免心生诋毁之意。

269. 可以有自己的好恶取舍，但是不要因厌生恨，因为仇恨是源自恶意，往往是对人不对事，往往诱发自灵魂深处最黑暗的罪恶。

270. 若能不计前嫌，以德报怨，将会是天下太平：因为那时，我们的怨愤之情便与罪恶无关，便能更好地惩治罪恶——仅凭循循善诱即可使之弃恶扬善，回归正途。

271. 受到冒犯不为所动自然为上，但是若真动怒，一定要等心平气和之后再作定夺，因为盛怒之下，情绪难免失控，最终都会自食其果。

272. 若是在情绪平复理智回归之后，我们反观自己，定会后悔不已，再有类似情况，绝不会再重蹈覆辙。

273. 我们更习惯于怨天尤人而不是补过拾遗，更愿意苛责他人，而不是设法得到宽恕。

274. 自己力不能及之事，却对别人妄加指责，这种行为几乎不可饶恕，这表明，即使我们内心深谙此理，却不愿按上帝旨意行事。

275. 责人之心责己，恕己之心恕人。制法者须守法，不然就绳之以法。

1. 译者注：圣经译本中的路西法Lucifer，是拉丁文，意思是光之使者，据说是天使中最美丽的一位。古希腊神话中，路西法名为晨曦之星（破晓的带来者），即黎明前除了月亮之外在天空中最亮的星体—金星。古罗马天文学家发现，金星、维纳斯实为同一颗星，因此有不少诗人将爱神“维纳斯”又名“路西法”。也有很多文学故事、传说涉及路西法形象，但多以圣经、希腊神话中的塑造为原型。

诡计

276. 只有使用诡计才需要耍花招，真诚待人痛恨此道。

277. 我们必须要用正确的方式做对的事情，因为公正的判决也可能执行不当。

278. 明察秋毫则能有助于做出正确的判断。

冲动

279. 冲动可谓是头脑发热，这可以令我们脆弱不堪。

280. 一旦冲动，定要设法冷静对待，稍加注意还是可以得到控制。

281. 一时冲动头脑发昏时，就仿佛一叶障目不见泰山，很难看清真相，也就难准确做出判断。

282. 冲动就仿佛是拼命晃动酒瓶，使得瓶底残渣泛起，酒体浑浊以至无法饮用。

283. 也许这样比喻有失妥当，冲动就是暴民，在理智中引起骚乱。

284. 有时我会如此思考，易被情绪左右的人，仿佛一根脆弱的弹簧，无法承受长久的拉伸。

285. 的确如此，这样的弹簧无法担当重任，稍有外力就会一折两断。

286. 不善聆听则难断是非，不能容忍异己之见，无论天资多么聪颖，都难成气候。

287. 理不辨不明，在辩理过程中，气度与明智同等重要。

288. 重中之重是要警惕怒火中烧，冲动最易使情绪失控。

289. 不要因气愤而责骂，而应出于善意的引导。

290. 出于一时激愤而指摘他人，定会激起不满与报复，而不是真心悔过。

291. 冲动意味着放纵而非智慧，犹如人面对美味无法自持，定要饕餮为快，而非为果腹充饥。

292. 能抑制冲动是区别智者和弱者的关键，这种判断是着眼整体，不仅分析内部各组成部分，还有其间的相互关联。

293. 希腊人常会说，环境决定一切。同样一件事的是非曲直可以因改变外因而有所差异。

294. 承受越多，实力越强。善行与忍耐成就王者。

个人告诫

295. 三省其身莫怀恶意，但要思考有用之事，莫做徒劳之功。

296. 切忌鄙薄他人，也不要轻视环境，因为难免自己有朝一日也会落入同样境地。

297. 不要谩骂抱怨，也不要奚落挖苦，前者举止粗鲁，后者尖酸刻薄，但二者均属恶行。

298. 不要因为受到伤害就愤愤然，要学会忍受。

299. 口中无德只能招致对方的忘恩负义。

300. 忙中难免出错，还是谨慎为上，以防欲速不达。

301. 不要诱骗他人，自己也不要轻易落入圈套。

302. 不要总以为日后能够翻盘，如果再输，则会血本无归。

303. 不应错失良机，因为机不可失，失不再来。

304. 虽可以事后补救，但还是控制情绪为宜，亡羊补牢固然手段高明，但防微杜渐才是真正的智慧。

305. 不要在危险境地或是困难局面下去尝试本领。

306. 拒绝良言相劝，只显傲慢或愚蠢。

307. 外表朴素却博学前辈，胜于锦衣华服却无知傲慢。

308. 对于自己不懂之事，不要嗤之以鼻，也不得轻言反对。

平衡

309. 不对关己之事评价过高，也不应对自以为合理之事妄加合理。

310. 我们常犯的错误就是搞乱了事物的正常次序，把手段和目的本末倒置。

311. 宗教和政府则不会有此烦恼，宗教经常讲究的是方法，而政府看重的是目的。

312. 因此，人们追逐财富，而不仅满足衣食所安，穿衣戴帽不仅为了防寒取暖。三餐也不单是为果腹充饥，更多为了满足口腹之欲。在住宅寓所、家居装饰方面，也是如此，在这些方面人性还是没有超越兽性的本能表现，欲望没有臣服于理智。

313. 学会尊重事物的本真才是真正的智慧，这样才不会低估事物本身的价值，抑或高估其固有价值。

314. 小不忍则乱大谋，若能如此，我们应欣喜过望，因为值得如此。

315. 有古语云：大争之始，多为小小不言。

316. 无论争端是缘何而起，重要的是我们内心对之如何看待，这决定了我们对此事的关注和激愤程度。

317. 我们生活中最致命的错误之一就是，由于处理不当，导致事与愿违；另一种状况也并非不可能，即行不当之事的出发点原本良好

——即便如此，我们也无法为自己开脱。

318. 我们若是认定目标正确，就常常会克服所有障碍将之实现，而不去考虑，虽目的合法，但其实有时途径非法。

319. 我们需要谨慎的是，要使用正当的方式实现正当的目的，这样才能让我们持久获益。

320. 有些人的性情不佳，喜欢独断专行，容不下别人，宁肯一事无成，也不愿意自己被违背，即使是他人做法值得称道也无济于事。

321. 这源于自以为是，表明我们更在乎别人的称赞，而不是在自视重要之事上获取成功。

名望

322. 影响程度越小，自己的缺点和不足也会也少为人所知。

323. 对外炫耀，超乎自身真实水平，就难免会辜负人们的厚望，一旦真相败露，就会声望扫地。

324. 尽量避免抛头露面，那其中的重重陷阱于己无甚真实裨益，于他人亦变数颇多。

个人隐私

325. 有句格言警句值得牢记：悠哉游哉，其乐无穷。

326. 假若果真如此，王公贵族才是人间最为不幸，因为他们身边总是前簇后拥，必须博得众人愉悦，但从来无法自得其乐。

327. 相形之下，百姓便有优势，他们拥有个人隐私，有着天伦之乐，这是人生在世最大的世俗享乐。

328. 但世人却把快乐建立在贪得无厌之上，妄图从中得到幸福体验；并且一些人与他的同类一样，野心勃勃，妄图称王统治，而此种想法大家皆是隐藏于心，心照不宣。

政府

329. 政府有多种形态：但无论有多少种，其中即便没有自由，但都包含着主权。

330. 君主和暴君截然不同。君主依据公民认可的法律，治理人民；而暴君则是独断专行，单纯仰仗绝对意志与权力进行统治，前者为自由，后者是暴政。

331. 君主制度会被民众的野心所危及，他们可以撼动宪法，专制独裁则会被监管不力所害，伤及独裁者及其家人。

332. 帝王之道，在于恩威并施，不能苛待百姓，无论百姓是否有心谋反，苛责太甚则会铤而走险，必反无疑，民之反矣，则回天乏术。

333. 王者秉公执法，统治自会称心如意，百姓也会乐于顺从。

334. 秉公办事，执法必严，缺一不可，否则百姓难免会生反心。即便王者在上，百姓甘败，但是王者也绝非获胜一方。

335. 王者治国不得盲目冲动，也不宜对自己利益和信仰以外之物动怒。

336. 若能以身作则，定会令行禁止，官员也会得到众人的尊敬。

337. 让百姓以为是在自我管理，这样他们才会安于顺从。

338. 如果对那些可信之人深信不疑，定会屡试不爽。

339. 王者能在大事上铁面无私，秉公执法，不拘小节，便可以长治久安，取得天下民心，使其远离争纷，安居乐业。

340. 百姓就好似君主政治上的结发妻，最好智取，不可以武力强取。

341. 若官员办事不公，徇私舞弊，则会失信于民；因此，民众的野心就会伺机膨胀，为将来埋下祸端。

342. 若是国民中有比王者更得民心之人，王位则岌岌可危。不过，这也是王者咎由自取，因为在方法手段、利益或理智方面，谁都不及王者更具优势。

343. 难以理解，有些王者居然希望受到臣民敬畏而非爱戴，接着他们就会发现，敬畏并不能阻挡民众对之的不满，而爱民如子则会让王者受益颇丰。

344. 毫无疑问，心甘情愿地效忠于王要比被迫服从更为长远。

345. 罗马人对此认识无误，在最为杰出的元首和帝王之中，他们将马克西姆^注视作最佳统帅。

346. 此外，经验告诉我们，仁慈善良较严厉苛责更易唤起灵魂深处的高尚情怀，使人更具责任感。

347. 当法老让以色列人不堪重负后，结果怎样呢？最后就是自取灭亡^注。

348. 在治国方面，国君应效仿上帝：仁慈宽厚重于一切。

349. 王者和农夫的区别仅存于此生：但是应仔细观察此生所具有的优势，思索王者何以高于农夫，因为接下来会迎来末日审判。

350. 目的决定方法，治国的目的应是为全体国民谋利益，身为一国之君，治国目的不应低于此。

351. 每当统治者努力通过公正的方法获得公正的结果，势必就会天下太平，国泰民安；当公正的局面遭到破坏，本性遭到褻渎，统治也就势必无以为继。

352. 当然，即便君王犯错，也要受到体谅，毕竟人非圣贤孰能无过：他们是通过他人之目观察世人，借助他人之耳聆听世间。但是他手下的大臣、亲信和机构则要担负起更大的责任，若是任性而为，则会误导国君，伤及百姓。

353. 大臣需要在危难关头，担当起各自的职责，若国君治理不当，则交由法律来裁决，引咎辞职；如果恐惧、利益或阿谀奉承当道，也要依刑量罪。

354. 如果大臣本应受罚，国君就不得心慈手软，因为国民和王者都不能容忍国中有国，法外有法。

355. 如果大臣软弱无能或是心怀不轨，则会有辱职责使命，是君王用人不当；但若是他们在职期间贪赃枉法，那么过错在己，罪责难逃。

356. 公正的做法是既为人臣，就要为国受过，这一准则妥当且必要，在君让臣死，臣当万死不辞。

357. 如果人人都是原告和法官，都各行其是，互相指责，那么大臣也会感到棘手，难于应对。

358. 不能让受冤之人将错就错，代为受过，而是应让罪臣伏法，以儆效尤。

359. 如果让一国之君容忍这种卑劣行径，那就是国家的堕落，因为这种非难本身就是空穴来风。

360. 由此可见，国家长治久安需要精挑细选的得力内阁，只有内阁成员各个精明强干，处理问题游刃有余才堪当此重任。

361. 各有所长，因材施教，有谁会找裁缝制锁，或是找铁匠裁衣呢？

362. 让商人从事贸易，水手参加海军，走南闯北之人涉足外交事务，熟悉国内情况的领导者主持内政事务，习惯法和民法律师担当法务和权利的咨询事务，倘若如此，他们自会秉公执法，公正不阿。

363. 若说误国乱邦，有三方面原因难辞其咎，人浮于事，苛政猛虎，还有就是嫉贤妒能。

364. 官场人浮于事，政治乱象丛生，百姓骄奢淫逸成风，百业萧条，国弱家穷，此乃逆天行道，必遭天谴。

365. 狂征暴敛，国力衰弛，民不聊生，长此以往必生反心。

366. 古时曾有位明君如是说：治国者须以公心示人，敬天之怒，无敢忽慢，才是治国之道。

367. 妒贤忌能，御下蔽上，乱党乱政，败象环生。营私舞弊，功过不分，赏罚不明，乱世罪魁莫过于此。

368. 强迫他人为己效力的确有失常理，但既然受雇于人，就不得轻易擅离职守。

369. 当君对臣以礼相待，臣也应以礼待之。相敬如宾才是君臣之道。

1. 译者注：费边·马克西姆是古罗马统帅，以在第二次布匿战争（公元前218—201年）中采取回避决战的缓进待机策略著称。
2. 译者注：以色列人日渐繁盛，埃及新王心生恐惧开始压迫他们，令他们作苦工，又命令收生婆谋杀他们的男婴。以色列人不堪重负，摩西听从耶和华圣谕，施加法术欲带领族人离开埃及，法老数次失信拦阻，数次遭受灾祸惩罚，法老全军覆没。见《旧约出埃及记》。

私人生活

370. 私人生活受人青睐。抛头露面自然光鲜亮丽，有名利加身，但并不能令人惬意。私人生活自由自在，宁静淡泊，而公开场合则诸多顾忌，纷杂喧嚣。

371. 这就是圣经人物书念妇人^注（Shunammite）给出的伟大答复的意义所在：我在我本乡安居无事。

372. 深居简出，享受自己的生活的人，无欲无求，也不必为抛头露面的公众形象所累。

373. 他们的生活并非是纵情享乐，也不必去取悦观众或在人前刻意表现。

374. 他们不会为攀升晋级而烦恼，也不用为颜面扫地而忧虑。他们虽不会有幸被君王召见，一览王之威严的风采，但也不用感受伴君如伴虎的恐惧，同时也可以免遭妒忌，不用工于心计。

375. 如若他们少了那份对尊为人臣的憧憬向往，便少了那份欲望与诱惑。

376. 活在私人空间，悠然自在，只需完成应尽的义务，其余便皆可自我主宰。

1. 译者注：见旧约列王纪下第四章第13节。

公共生活

377. 当然公众也必须得到服务，为公众事务尽职尽责，也理应得到荣誉认可和利益回报。

378. 为此，人们应该有一颗为公之心，也理应获取薪水酬劳，否则就会假公济私，中饱私囊。

379. 只有尽匹夫之力，忠君报国，国家才能实现长治久安。

资质

380.忠良之臣之五要素为：能力卓著、秉公廉洁、令行禁止、忍耐坚毅、公正不阿。

能力

381.若是业务不精，无论其他方面如何，此人都并无法担此重任，勉强为之则会令百姓因其技艺不精而受累。

382.一方面精明强干，同时也要守正不阿，否则能力突出反而会殃及国家。

秉公廉洁

383. 欲壑难填会使人贪赃枉法，徇私舞弊。

384. 行贿受贿应处以重罚，因为这是欺君误国之罪。

385. 高薪养贤，厚禄养廉，使人无意铤而走险。

386. 政府想通过高薪养廉防止官员贪赃枉法，这种做法实在不敢恭维；因为官员支付双倍薪酬，事倍功半，等同于对百姓不公，从而令政府蒙羞。

387. 但是虽有高薪厚禄，却不尽职尽责，为国效力，则是欺压百姓，殊无畏惮。

执行公干

388. 果断执行是为官的一项重要品质，执行公务是为履行职责，并非一己私利。但是很多人会借机中饱私囊，从中得利。因此，薪酬俸禄是为有权插手，而收受贿赂则是源自公务之便：使得有些公务执行前就可以暗箱操作；有些公务于情理应作，但却未被执行；或是得以多重好处，一是来自政府，一是来自私党。

389. 认真履行公务是官员职责所在，这也是国家赋予其的极高荣誉。

390. 办事拖沓与办事不公相比更具危害。

391. 不敢直接拒绝，但往往会受此困扰，为此付出代价。

392. 所谓的赢家实际是惨败，因为他为所得之物付出了双倍的代价，这与分期付款购置房产颇为相似。

393. 法律有句名言所言极是，迟到的公正就不公正。

394. 无权获得和无法获得，二者相差无几。

395. 选择拒绝或执行，是称职官员的责任和智慧。

耐心

396. 循循善诱之美德放之四海而皆准，但在政府官员之中，尤显珍贵。

397. 有些人傲慢无礼，或是心浮气躁，对他人的意见置若罔闻。

398. 还有人懦弱无能，在官场中不堪重负，难当此任，其实他们还不如就此选择拂袖辞官而去。

399. 若无法充分理解，更谈何妥善解决：耐心倾听是关键。

400. 无视苦难者的倾诉可谓残忍，我们理应对其伸出援手；而对寻求宽慰的谦卑羞怯的苦难之人危言恫吓，则是残忍至极的欺压。

401. 的确，其中有些人的要求与愿望荒谬无理，不切实际；但是我们应该耐心告知，而不是怒声呵斥，断然拒绝。

402. 因此，这时就是为官之人体现智慧的最佳时刻，当出现矛盾和鲁莽举动时，能够耐心相助。

403. 考虑长远、方法得当可以极大避免工作中的麻烦，因为这可以使工作化繁为简，避免混乱，大量节省时间，并能指导相关办事人员具体工作步骤，以及合理预期。

公正

404. 公正的品质，尽管于最后提出，但对于称职法官而言，却是与前面所提及的品质同等重要。

405. 在《圣经》中，有一处广为人知的瑕疵，即偏袒穷人尚且不可^注：更何况审判之日，对富人又能偏袒多少呢？

406. 如果连恻隐之心都无法左右我们的理智，那我们更不应受到恐惧、利益和偏见等驱使。

407. 公正是正当地选择视而不见，因为她对待相关当事人都视同一律。

408. 无论是对贫富贵贱，她都一视同仁，不偏不倚。

409. 审判是受诉讼的事由定夺，而非因人而定。

410. 在审判过程中，不偏不倚的法官只遵从法律的规定，无视此外的其他因素：王子犯法与庶民同罪，亲属犯法与外人同罪。无论对簿公堂的是敌是友，他皆会秉公执法，铁面无私。

411. 公正是司法机构的生命之源，对政府来说亦是如此。

412. 没有公正，政府无法治国安邦，个人无法安居乐业。

413. 父母若有所偏袒，子女就很难甘心顺从；主人若有失公允，仆人则无法尽心侍奉。

414. 如果说偏袒是对事实的扭曲有些言过其实，那么说不公正是言不由衷则无可非议：因为当存在偏见时，理性便荡然无存；即便它并未造成伤害，也处处为公正所不容。

415. 人的好恶取舍不失盲目性，所以在判断行为对错时也会不经理性思考，正如如罗马尼亚谚语所言：乌鸦总是认为自己的雏鸟最美丽。

416. 于一些人看来是无可厚非之事，在其他人眼中，可能就罪孽深重。

417. 所以说，我们自身的这些弱点在他人看来是多么丑陋不堪，然而我们自己却不以为然。

418. 况且有太多人坚持并践行自己的信条和行为准则，并习以为常。殊不知，自己已成为他人的口舌与话柄。

419. 偏见蒙蔽我们的双眼，使我们无法正确地审时度势，识己识人。

420. 它是导致派系争斗、家庭不和的罪魁祸首。

421. 偏见是对怨怒情绪的放纵，很少会迷途知返，除非迫不得已，才因大失所望而回归正轨。

422. 并且，我们还会因偏见而对错误视而不见。

1. 译者注：《圣经·旧约》利未记（**Leviticus 19:15**）中记载：“你们施行审判，不可行不义，不可偏护穷人，也不可重看有权势的人，只要按着公义审判你的邻舍。”此处佩恩意指，在审判时不能偏袒任何人，连偏袒穷人都是错的，更不用说偏袒富人。

冷漠

423. 冷漠的态度于审判有利，却于人际交往无益，而在宗教信仰中若秉此态度则会将一无所获。

424. 但是，即使在审判过程中，我们也只应对所涉及人员无动于衷，而不应该对事件的缘由视而不见——这样做无疑是正确之举。

中立

425. 中立有别于冷漠，但却与之有所关联。

426. 法官应该做到漠然，但却不能说是中立。

427. 中立意味着要在审判过程中做到公平公正，而漠然是完全不得干涉其中，独善其身。

428. 若问何种做法最为合法，无疑，即是不偏不倚，公正中立。

429. 如果偏袒当事人，则法官难逃与其命运相连，少有同甘，更多情况下是共苦。

430. 睿智的中立者不会参与任何一方，而是由公正指引，平衡双方。

431. 中立者履行好和平制造者的角色即可：他不需站在任何一方，只需居中调停。

团体

432. 然而，当涉及权利与宗教时，中立者就势必会变成懦夫和伪君子。

433. 即使在此种情况下，我们也不应该退缩：千万不要误会我之前所言。

434. 当我们的权利与信仰遭到质疑，便是我们要维护它的最佳时刻。

435. 当事关我们的朋友或近邻时，我们也不必要再恪守中立，因为虽然妄加干涉并不可取，但对朋友伸出援手，雪中送炭，我们责无旁贷。

436. 如果力所能及且时机允许，我们都应尽力行善。

437. 若异教徒出言诋毁，说我们并非为己而生，遭遇此事，我们基督徒当然定会奋力践行，证明自我。

438. 这些异教徒受他们的榜样与教义的训导，并假借此名义，对我们做出诋毁。

炫耀

439. 尽管回报未知，仍要行善；不要虚图外表，因为许多事情要用心领悟，而非以眼观察。

440. 谦逊者在审判日^注的寓言中忘却了自己曾经的功绩；主啊，我们怎会如此，又该如何是好呢？

441. 人应该抱以单纯的目的而行善，不应为了寻求赞美或是回报，虽然善行最终往往会功成名遂。

1. 译者注：审判日（Day of Judgment）：也称“最后的审判”、“大审判”。基督教中，指历史终结之时上帝对所有人的最后审判。发生在基督复临之际，届时所有死人都复活，接受审判。

高尚美德

442. 莫要仅仅因个人品德高尚就心满意足，因为行善就像环环相扣的链条，任何环节的缺失都是不足与缺陷。

443. 也许与美德相比，我们更多的是无知，并且更多时候我们尽心去履行宪法规定的责任，而非对自己的宗教信仰负责。

444. 无知并不代表有罪，但是美德可以帮助我们远离罪恶。

445. 即便并未沾染他人的恶习，但是如果连自身弱点都无法战胜，就更谈不上以德服人。

446. 贪心者指责挥霍无度，无神论者抨击偶像崇拜，暴君严责反叛，说谎者怒骂赝品，醉鬼痛斥他人毫无节制，这些不过是五十步笑百步。

447. 这些责难极少会奏效，因为责难者本身就毫无威信可言。

448. 如果想下决心克服弱点，那么就决不能纵容自己。

449. 没有谁是被逼走上罪恶之路的，是因为有了自己的首肯，邪恶才找上门来。

450. 罪孽并非是被诱惑使然，而是理应被战胜。

451. 心智正常者怎会设计阴谋加害于己？一旦越界逾矩，跨出自己信仰和道德的底线，人便会无法自制，失去自我。

452.无欲无罪；不受诱惑，则无贪念：对于诱惑，要视而不见，心如止水。

453.若即便需承受万分痛苦，也在所不惜：那么，请对灵魂也加以拯救吧！

宗教信仰

454.宗教源自对上帝的敬畏，并著述论证于经典中^①；信仰为二者的根源：没有信仰，我们便无法使上帝满意，也无法对不信奉之事心怀敬畏。

455.恶魔也相信并深知上帝恩赐的慷慨：但他与我们存在本质的区别，恶魔之信仰并非源自爱，也非源自恭顺之心；因此他们永远无法从中获得精神与肉体上的解脱。若我们的信仰也如他们这般，我们便是身处恶魔的教堂，而心未系上帝：心之所向，身之所行。

456.与我们相处时，他虔诚谦逊，温和仁慈，不造成任何危害；当他离去时，对我们的影响仍教导着我们应成为何人。但他始终存在于我们当中、我们的内心里，是一位现实而永恒的导师，他的精神栖居在我们良心深处，给予我们同等的恩赐与仁爱。

457.布道福音的圣职人员若愿被视为上帝的牧师，则应是上帝所造之才。

458.如果他真的是上帝所造之才，那么他必定潜心信奉，并付诸实践。

459.如果该牧师的一生不能成为所布道教义的典范，那么至多不过是圣经宣读者，而不是布道者；就仿佛充其量只是个庸医，而非有职业道德、医术高明的医者。

460.在过去，牧师由圣灵所选：而现在，圣灵的昭示只是因素之一，更重要的取决于他能否胜任牧师的职责。

461.流水不腐户枢不蠹，同理，四处游历，巡回布道的牧师思想也不会僵化，但是他们在接受指派之前决不会擅离职守。

462.他们自由地从上帝那里接受启迪，于是便慷慨地将其传递给他人。

463.但他们不会以此做交易，因为在良心上，他们深知不应如此。

464.并且，对于不能聊以为生的生活方式，他们也无所畏惧。

465.谦逊忠诚的导师总能收获意外惊喜。

466.他在解读上帝的旨意时主张敬虔是大利^注，但却不指望以敬虔为得利的门路。

467.牧师由上帝所造，且秉承上帝的信仰，于是他们引领众生于此途向上帝亲近。

468.倾慕并意欲亲近上帝，便是上帝的信徒。我们日夜祈祷，期盼升入天堂，重生是入天堂唯一之路。

469.静心聆听上帝处处留下的启示与点滴谕示，勿让柔软的内心变得冷漠坚硬。体会《圣经》中、在我们心灵深处，以及牧师和上帝的启示，这一切所蕴涵的神圣与仁爱。

470.圣雅各（St. James）对此曾做言简意深，发人深省的评价：“在圣父面前，那清洁没有玷污的虔诚，就是看顾在患难中的孤儿寡妇，并且保守自己不沾染世俗。”^注我们要心怀仁爱与敬虔，领悟其中深意。

471.若真正将此作为目标，才能明晰自我的意义，至此，内心的宁静才会翩然而至。

472. 莫因世间纷繁学说就感到愉悦满足，也不要因自己能言辞上表达正统学说、哲学道理或窥见圣父智慧的一隅就自命不凡（世事繁杂且无用自负者居多）。你应以亲近上帝而引以为傲，万能的主仁爱宽大，施予恩泽，为世间主持公正。

473. 公众礼拜如果实施得当，自然值得赞扬，我们将其归功于上帝和楷模的作用。但我们必须明白，上帝不受时空的限制和束缚，他无时不在，无处不有，所以，我们也应知晓，无论我们身处何处，只要力所能及，我们的愿望便是与上帝同在。

474.人们对侍奉上帝的认识往往只局限于公开或是私人的礼拜，而那些更加虔诚的信徒却是更加频繁地祷告，希望被上帝所接纳。

475.但是如果我们将上帝视为永恒无尽^注的神灵，承认其无处不在，无时不有，并信奉救世主曾给予我们的教导，无论灵魂还是真理，我们都应信奉他。即便如此，我们仍会发现这种思想存在欠缺。

476.因为侍奉上帝关乎我们灵魂的构建，塑造灵魂是我们终其一生的追求，我们无时无刻不在对此进行思索，以此来表达对上帝律法^注的顺从与爱戴。

477.身处战场，就意味着要不断迎接枪林弹雨，因此当我们身处世间，就意味着诱惑总是触手可及。在其间，我们应勤勉尽责，不做禁忌之事，如此才能侍奉上帝。

478.在实践中凭借信仰，抵制罪恶的诱惑，胜于照本宣科、循规蹈矩祈祷的信徒，如此才更接近上帝的旨意。

479.循规蹈矩者对上帝的祷告仅限于早晚例行，而践行信仰者则是无时无刻不在内心祷告，时刻保持心灵的儆醒远胜于例行的程式。

480.你想尽心侍奉上帝吗？不要使自己形单影只，有他人的关注才会做到更好。

481.不可妄称上帝之名^注，勿要忤逆双亲、误解邻人，莫生作奸犯科之心。

482.莫要自负、淫乱、傲慢、酗酒、心怀怨恨、烦躁易怒，也不要捏造谎言、贬低他人、背后诽谤、好高骛远、压抑郁闷、欺骗或是不忠。而要小心谨慎，积极抵制所有这些诱惑。要知道，上帝俯瞰着一切，你的所作所为，所思所想，还有亵渎他律法规矩的不轨行为，他都了若指掌。只有做到如此，你方能令主满意。

483.要那些我们慷慨相对的人知恩图报，是否有欠妥当？其实我们更应该虔诚地感谢上帝，他才是我们最伟大并始终赐福于我们的恩人。

484.世界如珍贵而奢华的宫殿一般，人类栖居其中，上帝——万能的主是其真正的主人。

485.我们都深谙此场所之神圣：天堂聚集显赫的杰出人物，如此人才济济；大地遍布丛林、平原、溪谷、山岗、喷泉、池塘、湖泊、河流；种类繁多的植物以及其间谋食、享乐、争利的生物。简言之，上帝所掌管的宅邸多么高贵、宏伟，餐桌上陈列着丰盛的佳肴美馐，出席用餐之人也无比高贵。上帝所规划事物的运行规律，四季更替，都恰如其分地精准。但是我们必须要有敏锐的洞察力，或是至少努力做到如此，意识到我们是多么粗心、散漫的仆人，并且对于上帝的慷慨与恩赐，我们的回应是多么微不足道，与所受恩泽不成比例，相形见绌：他对我们始终都是宽容有加，多次减缓我们的罪责，宽恕我

们。尽管我们屡次食言，反复疏漏，都没有触怒上帝，解除庇护，或是驱赶我们去自谋生计。这种伟大的仁慈宽容难道不应让我们警醒，意识到自己的不尽职守，激励我们易过往之辄，修正行为，以便在将来能够更有资格接受伟大的主的恩赐，出席圣餐吗？尤其是本身我们是否有资格产生上述不悦就值得怀疑，我们应该反思，一切真的如我们感受那般？我们还要继续做这样毫无是处的仆人吗？

486. 尽管上帝为人类创造了生存和安乐所必需的条件，但这些物品都或存缺陷。只有人们心中信仰的上帝是尽善尽美。唉，但是人类太过愚蠢，都没有体会到上帝的用心良苦，即便人们本应时常在世人中察觉到上帝的踪影。

487. 在人类种种行为中，我时常对以上此种行为感到无比费解。尽管人如此无常且善变，却从未认真考虑作出永恒、伟大以及最为正确的选择，以及对自我作出改变。

488. 人自身原本蕴含着诸多变数，我们与世界皆由变革而孕育、并以之为生；但我们的灵魂却截然不同，且更显高贵。因此我们应在更持久的栖息地寻求慰藉。

489. 生命的终极意义就是了解生命永不终结的真谛。

490. 谁能以此为念，他便会寻到最终的完满。

491. 如若不然，生命则意味着苦难，而非享受；是接受审判，而非庇佑。

492. 因为明辨、懊悔抑或怨恨，渴求、希望或是恐惧，这些皆为人之所以为人，区别于野兽之处。而能将其掌握有度，更能显现生之为人的优越。

493.行善积德，忍受苦难，这是对时光短暂而充斥烦扰一生的补偿，拓宽并延伸生命的意义，活出境界与品质。

494.这便增添了善者的希望，不仅在此生，于彼世、永恒亦如此。

495.既然这是他自己的愿望，那么便没有人能替他完成。

496.许多人只是抱有投机心理，但是高尚者已将之付诸于行。

497.他的践行与生活并驾齐驱，所以当他离世之时，不会留有遗憾。

498.而他生有所值，也就从未畏惧死亡降临。

499.即使由衷地坚信生命终会迎来尽头，也不会令其苦恼。

500.因为即便死亡是一条幽暗甬道，它也将引领我们通向永生，这便足以补偿我们所受的折磨与痛苦。

501.并且即便身处坟墓，仍有信念点亮希望，照亮不可见之物。

502.这些便是高尚者的慰藉，坟墓无法局囿他们，死亡之日就是重生之时。

503.所以，死亡不过是将我们从短暂转化为永生。

504.不经历死亡，就无法彻底变革，因为不破不立，不止不行。

505.向死而生：死亡是生命必由之路，也是生之前提，如果无法接受死亡，便无法热爱生命。

506.不为外表所惑，不要避实就虚，也勿避重就轻。画饼无法充饥，这种热衷与虔诚也不会令上帝满意。

507.世间万物皆有形，人亦有形，虔诚所为也有形。但是在宗教中，却以无形为上，因为上帝是灵物，我们愈发在精神上敬奉上帝，便离上帝的本性愈近。越是沉默、静心感受，越能与灵魂沟通。

508.语言是为他人沟通所用，而非为己所需，也不是为上帝而生。因为上帝聆听的不是我们口中所言，而是心灵之声。

509.我们若想读懂这种语言，就必须洞悉内心神圣的原则，听从其指示并践行，上帝便能听见我们的心声。

510.在其特性中，我们察见上帝。但即便我们尽己所能，也只能窥见上帝智慧之一隅，因为上帝无比深奥，且人无法全面将其理解，他栖居于人类肉眼无法观察到的神之光中，对于此人类无法接近与企及。但我们从上帝的肖像之中可以观其荣耀，便足以表达我们对上帝的敬畏之情，指引我们趋向令他满意的崇敬之途。

511.人们在探寻的迷宫中摸索，在试图了解上帝的过程中疲顿不堪，但若是我们希望能真正洞悉他、了解他，便只能从上帝的谕示中得到启示。我们内心越是柔软、越是敏感，深奥的神谕越会降临于我们。

512.我们受上帝责备，察觉其公正；通过其忍耐，了解其宽容；凭借其宽恕，洞察其仁慈；因圣灵净化心灵而感受其神圣，如此，我们便对上帝有了粗浅的认知。前者是亲身经历，后者是推敲所得；前者是体验享受，后者是思索领悟。总而言之，这是无可否认的事实，洞悉信仰本质，我们便能经历风雨，不惧四季的无常。

513.我们的虔诚也应有如信仰般火红炽热，因为在圣餐中，冷餐盘不得摆上台面。

514.这炽热是来自上帝圣坛中取出的炭火，以点燃我们的信仰之火。没有此烈焰，没有忠诚之火，我们便无法向上帝献祭。

515.直到得到神圣先知的要求：“请双唇轻启”，我才会开口，赞颂上帝。

516.赞颂上帝需要内心虔诚信仰辅以言语的呼应；为此，我们必须非常虔诚地祈祷，感激地膜拜。

517.因此要有所选择，亲近信仰最热忱的人群，他们的虔诚超越了形式的束缚，并遵照信仰践行，言行合一；他们热忱地施予：这是社会建立的根基，唯此，才是上帝信仰的真正所在。

518.教堂中良莠不齐，既聚集道德高尚者，也有道德低劣者。但是每个人心中都深谙应奉谁为首。

519.谦逊、温顺、仁慈、公正、虔诚、真挚的灵魂，在信仰中随处可见；当死亡降临，脱去假面，他们便坦诚相待，可认清彼此，即使曾经所着装束将其真相掩盖，使彼此成为陌路。

520.既要考虑到人所受的教育，又要对人的弱点加以体谅；但依我之见，人本质是虔诚的，并挚爱他的信仰，更钟爱那份虔诚而不是形式。

521.怀有同一目标的人们相遇时，不会意见相左。至少他们都心系高远，看淡存于小事中的分歧，权衡其中的价值。

522. 令人悲哀的是，我们意识到真正有信仰的人其实是凤毛麟角；大多数人的信仰都并非发自内心，因为其中许多人是所受教育使

然，而不是听从自己内心的判断，因此，他们所拥有的不过是他人的信仰，而非源自自身。

523.因屈服权威而选择信仰，却不是依靠信念，则有如指环表一般，任人摆布指针，唯一庆幸的便是可以一直得以运转。

524. 人类竟如此荒谬，宁愿出卖灵魂，也不愿拿金钱冒险：宁愿用信仰为代价，也不愿相信宗教会议宣扬捐献的美德而出手相助。

525. 当关乎金钱时，他们便遵从自己的判断了，而关于灵魂，便放任自流，听之任之。

526. 但是可以确定，此种信仰有失常理，且拥有此信仰的人更为卑劣。

527.没有信仰也胜过非自然的信仰。

528.天恩只会锦上添花，而不会损害或破坏自然。

529.以非自然的方式维护天恩，本身就是自我矛盾。

530.为信仰而辩，却似事不关己，辩者不善，恶莫大焉。

531. 虔诚向主绝非等同于刻板教条。

532.当侍女行为越界，我们就要质疑自己是否教导有方了。

533. 对信仰心怀不满便是信仰不虔。

534. 若无良心，便无法称之为入，又怎么能成为基督徒呢？

535.即使不愿皈依宗教，也不要心怀怨恨。

536.心怀怨恨和与之为敌仅一步之遥，与撒旦无异，因其为罪恶推波助澜。

537.善果不能为恶行正名，更何况，行恶之人必无善报。

538.有些人认为自己有权力可以斥责、抱怨、憎恨、掠夺，甚至杀戮；你们的确大可如此行事，但勿以上帝之名。

539.与上帝意愿相违的行为，无法令主满意。

540.将我们的激情导至上帝之差遣，与以上帝之名消减我们的激情，同属极大的冒昧。

541.热心与仁爱相辅相成，最为可取。没有善心，将一事无成：因为空有满腔热情，只能将周遭一切吞噬。

542.对他人横加指责之前要先自省其身，唯有如此，才不会误判误行。

543.我们总急切于睚眦必报，而不是宽以待人，通过仁心仁爱，冰释前嫌。

544.我们也未曾想过，此举是否会伤害爱我们的人。

545.对爱的力量拭目以待吧：如果以仁爱待人，对方若有所察觉，定不会加害于我们。

546.武力迫使顺从，仁爱赢得归顺：为首不计前嫌，善莫大焉。

547.如果以敌之道制敌，彼此便互不相欠，无所恩怨；但若宽恕敌人，便永远有恩于他。

548.学会爱，是基督教训诫中最深奥的课程，正因如此，我们更应竭尽全力去学习爱、体会爱。因为许多事物的美好，在于其艰难。

549.上帝赐予我们如此厚礼，我们竟少与邻人分享，这真应受到强烈谴责：我们如此作为，仿佛善行与宗教无关，或博爱与信仰无关，而实际上它们应如影随形。

550.不难发现，当人面临死亡，即便是相互憎恶之人，皆达成共识，死亡使一切相形见绌，变得渺小卑微：他们彼此原谅，为其祈祷，并互相关爱。由此可见，制造并延续不合与宿怨的，不是理智，而是情感，这些争执影响着人们健康、殷实的生活。因此，向死而生，最能参透生之意义所在。

551.我们是否相信末日审判？我们对自己的信仰进行过足够思考吗？若真能如此，我们则深知，在信仰中应更注重仁爱。因为信仰本身，除了意味着爱上帝与众人，便再无其他。

552.践行圣洁仁爱者，便是践行上帝的法则，即为上帝心爱的门徒。这是人所祈求的最高境界。

553.因此，人类珍重这份恩惠便是理所当然，这份爱也是最为持久，历久弥新。曾经的言语已消散，预言已淡去，信仰的圆满近在咫尺，希望也是触手可及，唯有爱，永恒不变。

554.爱是真正的天堂，高踞尘世之上；若无爱，天堂无以为天堂：缺乏爱，便恐惧丛生，完美之爱可将恐惧驱逐。人生而有畏，但其中最甚莫过于伤及挚爱。

555.我们倾听爱之诉说，信任所爱，侍奉所爱，甘愿为其饱受折磨。若汝爱我（神圣之上帝言说）请遵守戒律。为其何故？上帝缘何爱我等？为何与吾辈为友？他为何派人安抚我们？为何我们所求必

应？上帝安身何处？我们为何要永恒相随？领悟爱之结晶，爱之力量、爱之美德、爱之恩泽以及爱之华美吧！

556.爱至高无上，当我们内心充满仁爱，便成爱人者，人恒爱之，便会与上帝，与他人相悦相爱。

阿门

第一部终

1. 译者注：宗教证明/宗教论证（**Demonstration**）：指运用一些理论，或实际的信仰经验，来证明宗教的合理性。属于护教学或基本神学的功能。
2. 译者注：《圣经·新约》提摩太前书（**Timothy 6:5-6:6**）有记载：“并那坏了心术，丧失真理之人的竞争。他们以敬虔为得利的门路。敬虔加上知足的心便是大利了。”
3. 译者注：《圣经·新约》雅各书（**James 1:27**）“在神我们的父面前，那清洁没有玷污的虔诚，就是看顾在患难中的孤儿寡妇，并且保守自己不沾染世俗。”
4. 译者注：无穷、无尽、无限、无量的特色在神学层面上，是天主/上帝的属性。
5. 译者注：法律,律法（**law**）：律法一词来自希伯来文Torah，意为天主给予人类伦理规范的“教诲”。
6. 译者注：《圣经·旧约》出埃及记（**Exodus 20:7**）记载：“不可妄称耶和华你神的名，因为妄称耶和华名的，耶和华必不以他为无罪。”

第二部 再谈孤独的果实

导读

此部分篇章标题表明，作者曾就此话题写过同类文字，而作者希望斗胆呈上上下下两部文字以供读者品鉴。作者深谙自己人微言轻，尤其在当下，作品注定很难发表问世，只因为没有迎合争权夺利之徒，向其阿谀奉承。作者也深知，书籍仿佛一剂良药，虽用处凿凿，但却无助于留名于世。作者也不清楚可以行多远，但是他认为，将此书公诸于众，应该还是相对安全，原因有三。

其一，此书篇幅不大，虽需花费些许时间阅读，但不会占用过多精力。

其次，即便有些人从书中无法获益足够以提升智慧和品位，抑或赚得温饱，此书也不至于对默默打拼奋斗以及不热衷公众事务的人们毫无益处可言。

最后，作者诚挚希望此书能够对未来所遇之事有所益处，尤其是对青年人。无论作者能否遂愿，他都并无丝毫炫耀或为己谋利之意。

莫要因嫉妒而误解作者意图，其他一切指责，作者都甘愿负责。

珍重。

公正的卫道士

1. 公正的卫道士，堪称人格伟大，道德高尚。但正因如此，才难觅难寻。

2. 确有一类人，自诩人格高尚。但在我看来，不过是徒有其名，此辈没有资格享此殊荣。

3. 此类人以为不诈取他人钱财、不背叛友情便足矣；但却从未思索过，法律所列禁止，是以避免行事者涉险，而美德亦鲜为另一事之缘由。

4. 但可以肯定的是，起贪念之人与行偷盗者一样，都不再是有德之人，因为他已在精神上犯了偷窃罪。同样地，夺取了邻人的信誉，或以狡诈手段暗中破坏了其生意或公职者，也非有德之人。

5. 假若一个人付清付清了他欠裁缝的工钱，却诱使其妻子堕落，那他还称得上是卫道士吗？

6. 忤逆父辈，虐待妻儿，辱骂邻人，蹉跎岁月，作践身体，挥霍财产，对于这种在家庭中不能尽职尽责之人，我们将如何看待？就仅仅因为他全额付清了租金，就称得上是公正的卫道士了吗？

7. 我倒是想询问这些道德高尚的人，如果一个人不欺邻霸里，但却欺骗上帝并自欺，那他称得上是有德之人吗？

8. 我真的对自己无所亏欠吗？我对上帝无所亏欠吗？如果还清所有亏欠之债务，便可以成为有德之人，那么我们开始回报上帝，这位于人之初，自万物起源我们就无比亏欠的主，又何错之有呢？

9. 真正的卫道士从回报上帝做起，他对上帝还以恩报，将其真心、敬爱以及侍奉献给上帝——这位万能慷慨，赐予卫道士以及全部生灵福荫的施赠者。

10. 没有归属感与责任心的人，无法做到德行高尚，因为面对仁爱与顺从他不知何以为报；正直与明智的人不属于自己的，误用他人的善意也绝非诚实之举。

11. 难道如此为之就真可以做到两不相欠，成为平等的彼此吗？在我们锱铢必较，报答这些细枝末节的同时，却因小失大，忽略了更重要的责任，使得我们休戚相连的纽带不复存在，这样做真的能指引我们走向正确的道路，变成彻底、完美的卫道士吗？

12. 就像先有判断，后缔结条约，先有条约，才有账单或账面债务一样，卫道士根据他们各自的标准来考量责任。

首先，上帝拥有我们。其次，要关注自身的健康和生计。最后，才关乎其他责任，无论是理智上，还是金钱上。根据他人对自己的行为，量力而行，对他人尽责。

13. 简言之，真正的有德者，爱上帝高于一切，爱人如己，成就两块法版上所刻的十诫^注。

基督徒的十条诫：《圣经·旧约》申命记（Deuteronomy 5:6-5:22）：神吩咐这一切的话说：我是耶和华你的神，曾将你从埃及地为奴之家领出来。第一条诫：除了我以外，你不可有别的神。不可为自己雕刻偶像，也不可作什么形像，仿佛上天，下地，和地底下，水中的百物。第二条诫：不可跪拜那些像，也不可事奉它，因为我耶和华你的神是忌邪的神。恨我的，我必追讨他的罪，自父及子，直到三四代，爱我，守我诫命的，我必向他们发仁爱，直到千代。第三条诫：不可妄称耶和华你神的名，因为妄称耶和华名的，耶和华必不以他为无罪。第四条诫：当記念安息日，守为圣日。六日要劳碌作你一切的工，但第七日是向耶和华你神当守的安息日。这一日你和你的儿女，仆婢，牲畜，并你城里寄居的客旅，无论何工都不可作，因为六日之内，耶和华造天，地，海，和其中的万物，第七日便安息，所以耶和华赐福与安息日，定为圣日。第五条诫：当孝敬父母，使你的日子在耶和华你神所赐你的地上得以长久。第六条诫：不可杀人。第七条诫：不可奸淫。第八条诫：不可偷盗。第九条诫：不可作假见证陷害人。第十条诫：不可贪恋人的房屋，也不可贪恋人的妻子，仆婢，牛驴，并他

一切所有的。这些话是耶和华在山上，从火中，云中，幽暗中，大声晓谕你们全会众的。此外并没有添别的话。他就把这话写在两块石版上，交给了我。

1. 译者注：《圣经·旧约》出埃及记（Exodus 31:18）中记载了：“耶和华在西奈山和摩西说完了话，就把两块法版交给他，是神用指头写的石版。”（Exodus 34:28）“摩西在耶和华那里四十昼夜，也不吃饭也不喝水。耶和华将这约的话，就是十条诫，写在两块版上。”

世间之能者

14.有能者性情神秘忧郁、难以捉摸，此说法可能令人难以置信。但可以确定，此种观点的确有失偏颇。

15.若因其沉默寡言而导致如此误解，况且可以体谅；但若因掩饰至此，则是虚伪可憎。

16.保守秘密是一回事，而误导他人则另当别论。

17.诚实正直固然是好，但无拘无束比坦率善言之人，更博得青睐——若其还受理智驾驭，则备受喜爱。

18.即便另一种性格备受赞颂，它仍有所弊端：因为冷漠，阴暗悲观，难以沟通，这些都是不通情理之行为。可以说，这种心绪就像匿藏于人群中的扒手一般，人们必须时刻保持警惕，手护钱包；抑或像是潜伏于卫戍部队中的间谍一般，稍有不慎，便会遭其背叛。

19.这些都与人性相悖，但却是现今世上智者与政客的常态：是传说中遍布巫师的拉普兰^②所青睐的优良品质，尽管在那片土地上，鲜有正义的魔法师光顾。

20.像旧时拦路抢劫的强盗，一般都蒙着面罩，或者佩戴相似的假发，身着类似的衣服，而扮演其他角色时，另有变装，每种身份都有特定的不同服饰装扮。

21.但他充其量不过是个狡诈之徒，就如在政治中的间谍一般。

22. 明智之人若欲与此种人赤诚相见，就不会感到棘手，因为坦率直白反而会令其自食其果，束手无策，诡计无处施展。

睿智之人也从不轻易让其得手，唯有轻信之时，才可能失算。

23. 即便外表看似冷酷严厉，难以接近，但若他愿意，他便能取悦所有人，虽然此种所作所为实质上既无法令上帝满意，也无法令其自身满意。

24. 他为获利无所不用其极，但却无法忍受失败所带来的挫败感。

25. 若无法阻止，他就要肆意妄为，定要破坏。

26. 难觅知己，除己之外再无他人能有这般狂热，这令他无法忍受。

27. 所以，他不愿，也无法做到刻意隐藏真情实感。

28. 涉及到自身利益，他坚决有自己的立场与党派；且为了利益，他会毫不犹豫地选择所谓错误的阵营，尽管他人绝不会作此选择，他仍淡定优雅，如同做出正确抉择一般。

29. 而且，他通常都会做出于他人看来最错误的抉择，因为此举获益最丰：他永远都是追逐金钱。

30. 他锁定目标便全力以赴、不择手段，哪怕前行途中艰难险阻遍布，仍乘风破浪，绝不易辄。

31. 如四处劫掠的海盗和食肉猛兽一般，雷厉风行，凶狠彪悍。

32. 依其所见，举世皆错，唯我独尊，只有其自身洞悉真理，其余所有人及党派皆荒谬错误，不过是为其所用罢了。

33.无论何时，与此种人交谈，他必定向来都是冷眼相待，因为在他看来，和善言行不过是虚伪与欺骗而已。

34.但这实则是谬论，我希望我亲爱的读者们啊，万不要去学习这种陋习，那就无异于用一个精致皇冠去换半个铜制皇冠一般得不偿失。我极力反对，不仅仅是因为这种观点极其错误，还因为这种观点本身就是对聆听者的严重误导与欺骗，我因此认为其有悖道德。

35.沉默是金，它恪守秘密，也维护了人的尊严与荣誉。

36.像他们经常为自己留有回旋余地，辩解自身行为，实则说话办事都拐弯抹角，从不直接。此举在宗教与政治中，最为致命。

37.聆听二人推心置腹，他们以完全与自己性情相悖的方式，一副冠冕堂皇，衣冠楚楚状，貌若受到良好教育，貌若互为朋友知己，实则是故意哄骗或打探对方，这在真正有道德和正直之人看来，最为令人忧伤叹息，并是世间最为令人作呕之行为。

38.但这却是能人所应具备的特性，即通过布设骗局，扮演散漫欺诈者的角色，借以剥夺继承智慧的权利，粉饰生活中的堕落。

39.判别二者差异的方法在于观察，二者中谁最不易轻信他人言语；抑或谁最易暴露自身缺点或美德，（即轻信他人所言）在人看起来极易被欺骗。

40.当人的内心总指使人口出谎言，抑或所出之言又总是言不由衷，于此看来，所谓原则，没有需求重要。因为没有永远值得信任之人，因此要学会怀疑；因为即便是最有能力之人有时也需获得信任，那他虚伪的政治手腕、玩弄世人的手段又有何优势可言？

41.我记得，伊丽莎白女王伟大的侍臣之一在劝诫朋友时曾说过的一段话，他说，我在宫廷中优于他人就在于，我通常都是表里如一，

但他人却不信如此。我既保存着良知，同时自由又并未伤及我之毫厘：显而易见，落伍于时代绝对是劣势，而豪侠勇士的正直忠诚，则是规避的最好方法。

42.无疑，不恭维他人的观点，也不掩饰抑或否认自己的观点，实则为明智与正直之举。

43.保持缄默，所言皆实，抑或只做中立评论，则是最为公正的谈话。

44.于伊斯兰教义而言，外出而不佩戴面罩的妇女，绝不会获得好名声。但当我们思考，这种所谓的艺术与掩饰，究竟是意欲何为之时，便提升了我们自身智慧，体会到智者对此观点的怀疑与厌恶：即妇女此种行为是对父亲的背叛，是对兄弟、主人、朋友、邻人，甚至是自己教派的背叛。

45.多么完美的征服！希腊与罗马军队是多么高贵神圣又令人憎恶：仿佛政府没有恶行便无以维持生存，不诚实与欺诈者是支撑国家的栋梁之才一般；尽管他们最为劣性卑鄙，但仍不失伟大，这其实是本末倒置，歪曲了目的。

46.但是，若将此话奉为箴言，则极大程度上体现出时代的腐朽。

47.我可以坦言，我的确曾听信过言语不实之人的建议，但我向来将之看做为愚蠢以及卑鄙的言论，至少是恶行的托词。

48.若是娼妓可从良成贤妻，那么同样，恶棍也可担当重任。

49.此外，任用不义之徒，对其鼓励而非惩罚，却疏漏了对美德的奖赏。或者，至少让世界明白，这个国家没有培养出足够的正直人才为其效力，这岂不是荒唐。

50.你是地方行政法官吗？请珍惜在居住地有公正品性的人，并有宅地资产可做信托以供清偿债务，他们不易受利欲引诱以至巧取豪夺，蝇营狗苟：有时，上任不久，就可能会与此类人邂逅。

51.你是离群索居的人吗？将友人聚集于一方狭小的空间，将其选定为臣民，彼此信奉相同原则；但是至此，一切也就停滞不前，荣誉也不会指引他们继续前行；宁愿受辱不做按部就班之人，也不愿通过卑鄙地服从而丧失和平与荣誉。

1. 译者注：拉普兰Lapland：斯堪的纳维亚半岛的最北端地区

智者

52.智者根据事件详情以理性自律，他皆采取最合适的措施，既符合道义，又谨小慎微、深谋远虑，不会铤而走险，做出凶险之事。

53.他倡导公正的结局，采取最公平、最行之有效的方法与手段，以获得此结果。

54.尽管你经常无法洞悉他的意图，抑或他事出的缘由，但他的行为前后一致，自成一派，有如熟练工匠一般，从来都是令人一目了然。他们的举手投足，皆是在践行智慧与荣誉。

55.他拒绝采用不端的行为，也拒绝干涉政府事务，因为在其看来，公正的事业从来不缺少公正的方法继承与发扬。

56.寄希望于善由恶生，这是政治中敷衍拙笨者所为，在道德上也适用。

57.就像一些外科医生，将无法治愈的手臂截断，以此来掩饰自己的无能，并挽救自己的名誉。

58.智者谨慎而不狡猾，贤明却不诡诈；用卓越的智慧指导生活中的行为，用美德作为衡量这些行为的准则。

59.智者有能力，且乐于助人，但从不多管闲事；智者行事皆有坚定的立场与底线：他不冒犯任何人，也不轻易被他人伤害。如果无法宽恕过失或罪行，他通常乐于和解妥协，以化解矛盾。

60.智者从不强词夺理，也不吹毛求疵；他厌恶戏谑与嘲弄的行为：他可能会讨人喜欢，但是并不轻浮。他只做实用器具的生意，而将其余留给其他商人或商铺来做。那些离他所做专业甚远，且不在他喜好范围之内。

61.他总是谋求切实的善行，无论是公民事务还是道德伦理均是如此。以此使其国更有德性，维护其和平与自由，改善贫困状况，开发土地，促进贸易，除恶扬善，刺激工业发展，鼓励发展科技。其实这些都应该是政府所应考虑，于百姓不无裨益，并深得民心。

62.总而言之，他生性正直，敬畏上帝，憎恨贪婪，躲避邪恶，爱人如己。

经营思想

63.人生来即是理性与善于思考的生物，人类自身存在的最大价值莫过体现于思维的正确导向性和合理地运用思想；因其无论利人、乃至在当前与未来全面利己与否皆赖于此。

64.每每考虑至此，我都不禁为人类的忧愁苦闷而哀婉叹息，因为经历了如此之多的混乱以及困惑的思索，使人已然难以做出正确且成熟的判断。

65.这归因于我们于世间所见的纷繁变化和困惑不堪，以及一味求变的不竭热情。

66.这同时也归因于我们对事物不完善的认知，以及我们提升认识迟缓的进程，就像以色列的先民，从埃及前往迦南地，原本不需一年就可到达，却在旷野中徘徊40年^注。

67.总之，令我们深陷困顿的根源若非全部，至少大部应归因于此。

68.因此，头脑清醒，振奋精神，整理思绪，这样便可以节约时间，可以将工作做得更出色；将会明辨是非，内心释然，办事能力增强且会持续为常态。

69.牢记要将思想与现实相结合。

70.若属宗教职责，则要心无旁骛，全力投入。若属公民或世俗事务，当以同理待之，如此凡事全心全力做事，亦可事半功倍。

71.若心智苦于一点，索性将其放下，注意力转移至更易感知、更加简单的手工活，而不是一味纠结其中，不可自拔。因为这不过是适得其反，在原有基础上再次粉饰，只是覆盖了之前的印象，使其模糊而已。

72.做事全神贯注，一心不二，必能展现最佳水平。

73.因此，要对当下的目标锲而不舍，直至获得成功。如有多重事务需要处理，则要区分轻重缓急，着重处理刻不容缓之事。

74.无法正确判断轻重缓急的人，即便终日忙碌，也会收效甚微。

75.只做必要的工作，不要一味贪多。量力而行，过犹不及。

76.也不要好高骛远，欲求不满，因为善变总将理智判断抛之脑后，结果往往追悔莫及。

77.竭尽全力工作的人，总能给自己留有工作之后悠闲的时间，相比较于闲散拖延不耕耘的人，总能收获颇丰。

78.这就是性格稳重之人相比于生性活泼之人的优势所在，虽然他们不是作为领导的角色，但他们总能按部就班，有始有终。

79.纵观事件全局，根据工作要求采取相配套的思维方式，并为重要之事和紧急事件留有余地；学而时习，充分消化吸收，如此，便可在生活中避免许多错误和苦恼，同时又能节省时间。

1. 译者注：在《圣经·旧约》出埃及记中，记载了摩西受上帝感召带领以色列人出埃及前往迦南地，原本几日就可走出旷野，但是以色列民在旷野中虽屡次亲身经历上帝的神迹，却在遇到困难时就抱怨上帝和摩西，所以不断在旷野中徘徊，以至走了40年之久。

嫉妒

80.欺善怕恶，助纣为虐，暴露恶劣品质。

81.有人出此下策，也许是因为艳羡他人的名声，并觊觎之。

82.这些人希望通过诋毁善行而使其遭受损害，但显而易见，这种想法极为荒谬错误，因为获得美名者是实至名归，当之无愧。

83.这种心怀嫉妒者往往是美德不足而野心有余，垂涎他人的成就；无疑，这种人品性卑劣，他们宁可强夺他人的成就，也不愿美言称赞。

84.这种错误往往都是我们有心为之，而不是判断失误：因为我们都深知，此举是情绪冲动所致，而非理性所为，因此，在这种偏见的评价中，我们更加难辞其咎。

85.若他人行为的动机与本质原是值得赞扬与推崇，并且不怀有功利目的，觊觎者却轻视他们的作为，这既是嫉妒又是不公正。

86.损害善行与名誉，体现人与人之间欺诈，且愚蠢莫过于此。

87.有些人一想到他人拥有的权利，就觉得自己的权利减少了。因此他们都心知肚明，通过这种不光彩的行为提升自我名誉是没有尽头的。

88.这种嫉妒只是幼稚的自尊心与顾虑作祟罢了，称不上是错误。

89.参与慈善的目的，可能是为了炫耀；节制，是源自贪婪；谦顺，则是意在狡诈；慷慨布施，却是贪图名望：总之，这些都是在践

行美德时另有图谋，而宗教信仰，不过是出于兴趣而已。非但如此，真正的高风亮节是容不得这么多“但是”存在，使得美德和称颂大打折扣。如此卑鄙之极的品性，但凡略见一斑，便可断定其为穷凶极恶！

90.但是与之相反，真正公正而高贵的心灵，是会为他人的成就而由衷欣喜，并四处宣扬对其的褒奖。

91.事实上，他们对美德也不无向往，并从美德的回报中获得满足，因此也同样应对美德的缺失而感到厌恶不已。

人生

92.为何人类无法如同那些巧夺天工的智慧结晶那般持久，是因为此地不是他所安息之乡吗？

93.无法自持之时，就应有人加以批评责备，使之定心凝神，此时的拨乱反正，便是伟大与正直之举。

94.难道不应该更多重视能够创造出如此杰作的智慧，它们对人类而言不可或缺，并能以此建立精神家园，它经得起时间的考验，也能让人得以庇佑其中？

95.人类总是在实现完美自我，以及通向永恒家园的过程中迷失方向，这是何其悲哀！

野心

96.有俗语道：飞得高，摔得狠，即所谓的高处不胜寒；降低姿态，保持恰如其分的高度，才是理想的栖居之所。

97.所谓木秀于林，风必摧之，行高于人，命运折之。

98.这类人处处显山露水、招人忌妒；他们不甘寂寞、总受众人之议，且此种言论于其毫无裨益。

99.这无异于原本就缺少牢固根基的建筑，却要暴露在风吹雨打之中。

100.善行犹如磐石，为信誉奠定坚实基础；恶行犹如沙土^注，使建筑只能在灾难中倒塌屈服。

101.并且，即便失意也无法期盼受到同情，因为在他春风得意之时，也未曾体恤过他人的悲苦。

102.最糟的心境莫过于欲壑难填、焦躁不安与怀恨在心。这完全是内乱于心，难以承受功名之重，小人得志后必定乐极生悲，报仇雪恨后空余空虚落寞。

1. 译者注：《圣经·新约》马太福音（**Matthew 7:24-27**）中耶稣用盖房子的两种根基作比喻，虽表面上两所房子相同，但一所房子的根基建立于磐石之上，另一所建立于沙土之上。当暴风雨来临，建立于沙土之上的房屋必然倒塌，立于磐石之上的房屋经得起考验而屹立不倒。

称赞与喝彩

103.人人都爱溢美之词，但大多都名不副实。

104.真正实至名归者，相比于赞扬更钟爱美德。

105.唯有赞扬最能令我们所动，且最能欺骗我们的情感，因此，赞扬最值得我们谨慎戒备。无论是称赞他人，还是获得盛赞：如果出言赞美，就要全心全意，并权衡分寸。

106.若赞扬不足，则有嫉贤妒能之嫌；若言辞过于溢美，则显阿谀奉承之态。

107.恰到好处是善举，过犹不及，则令人生厌且显虚伪不实；此外，若当面盛赞，即便受誉者实至名归，对其而言，也倍感尴尬。

108.对称赞心怀感激也许要比当面接受轻松许多。但若众人皆称道，受誉者则更有自信，且相信赞颂者的真诚。

109.但坦诚而言，受誉者实则不必如此谨慎多虑，因为世间对真正实至名归之人也少有公正对待。

110.然而，我们也不应过于在乎所接受的赞扬：因为若是以错误的视角自视过高，就极可能错误地估计应得奖励；而又因为人们大多都极易喜爱称心如意的结果，而非事实真相，所以通常容易陷入自负之中，往往夸大其词，被他人的盛赞冲昏头脑。

111.因此，遇此状况，切记要在言说时留有恰当余地，不然你将陷己于不利境地并欺骗自己最甚。

112.因为高估自我，在许多方面而言都贻害无穷。

113.人总欲壑难填，且心安理得地接受本不属于自身的事物。而当他人指出我们自以为是并且不配所得，自负的我们便经常与之产生口角。

114.总而言之，如此践踏自我的判断力，是冲动所为，不仅将自己置身危险，又荒谬之极。

115.莫要沉溺于赞扬，而是要追寻获得赞扬的源泉——美德。

116.虽然不可夸大，也莫要贬低抑或掩饰你的功绩，因为谦逊固是美德，但矫饰却适得其反。

语言的艺术

117.常怀疑问，少做评论。若真如此，方能少犯错误。

118.虚心求教比好为人师更为妥当，少发表观点自会少担责任。

119.我们常陷入自负与怨恨难以自拔，面对二者，力不能敌便以失败告终。自负之人匮乏敏锐与谦逊，心怀怨恨则是缺乏耐心与审慎。

120.我并非推崇沉默寡言，因为含蓄矜持与不近人情仅一步之遥，且难以交流沟通。但若是在成群结队中，或者同伴低俗恶劣之时，那么矜持缄默就是美德了。

121.当心谈话中的矫揉造作成分，因为它们经常会歪曲事实，并暴露出说话人自身的弱点。

122.说话把握分寸，并尽量简洁清晰、直截了当，因为谈话的目的不是炫耀，而是交流沟通。

123.辞藻华而不实，终有一日会才思枯竭。

124.理智从不会辜负通情达理之人，寥寥数语已足以令其心领神会。

125.但在某些谈话中，此类现象屡见不鲜，如同药剂师的商铺中陈列摆放的空药瓶，抑或只是内装廉价之物的瓶瓶罐罐，都与装满名贵药材的容器一样炫耀华丽地装饰着排场。

126.这种妄图通过细枝末节的装饰，以扭转印象的把戏，多么虚伪且令人生厌，要比现今壁毯的仿制品，东印度商品的赝品，原料或是日用品，还要劣质。一言以蔽之，就是低俗的谈话，与渣滓无异。

友情的纽带

127.超越时空之爱，时空无法分离。

128.永恒不朽之物，死亡无法终结。

129.所爱所生于同一神谕之下，是其友谊的根基与见证，灵魂因此无法分隔。

130.若死亡无法将其分离，灵魂的相伴也会永远不离不弃。

131.死亡只是穿越世界，如同挚友远渡重洋，但仍存留在于彼此心间。

132.他们定会相伴永久，因为爱与生命无处不在。

133.透过神圣的视角，他们促膝而谈，开诚布公，自由且纯净。

134.这即是挚友间的慰藉，即使生命被宣告终结，但友谊与团体，可以最完美地阐释为，始终留存，永生而不朽。

自由栖居

135.从凡事好奇与一味追求品位中解脱，是无比幸福的。

136.高雅与讲究，不仅麻烦重重，且毫无创意。

137.他们限制了自身的自由和舒适，这些对于享受生活而言不可或缺。

138.无拘束地生活，使生活充满乐趣。但若性情不好，则往往欠缺这种从容与自由。

139.无忧无虑、朴实自由的教育比谨慎得体、精致高雅的教育更可取。

140.父辈教育他莫要太过依赖身外之物，这实则是父辈智慧的体现，父辈留下的无形资产要比他所接收的丰厚许多。

141.教育孩子再严格都不为过：只有这样，无论预知的未来与命运如何艰辛，他们都足以适应，能显阳刚之气，更积极活跃，才能更健康地生活。

142.不仅如此，心灵的自由也无疑被最大限度地维护：因为心灵应得到精心呵护，而不是被视作奴仆，不应沦落成为感官肉欲的奴隶。

143.这才符合天性，并使之满足。

144.关于远古留存的规矩，除了在严厉且实用的青年学府之外，已然难以再被推崇。

145.通过劳其体肤，避免奢侈之风在年轻人中滋生，直至他们所掌握的智慧与哲学已经能助其抵制并藐视奢华。

146.不择手段，苦心孤诣地为追求身体的享受是极为荒谬的错误，这完全疏忽甚至漠视了灵魂对自由的需求。

论人之鲁莽与偏袒

147.显而易见，当公民权利被侵犯或干扰，我们定会情绪激动，反应强烈，我们忿忿不平，抱怨不休；但当我们自甘堕落时，原本优秀而高贵的自我便成为罪恶的财产与陪臣，也化身为最邪恶的侵略者。

148.妄图从此苦难中解脱，亦属徒劳。只有从苦难根源解脱，即改变对上帝的不顺从，方能如愿。

149.当上帝从我们身上获取他所应得之物，也便到了我们逐一从上帝手中收获所得的时刻。

150.若能洞悉此理，在世俗的享乐中能邂逅此种礼尚往来，便是极致的幸福。但若忘却了施于者，只是对礼物爱不释手，自此，幸福就戛然而止，而这并不是人的终极幸福。

151. 观罪孽之行，损失大小则可预测；看悔过之心，悲悯仁慈可见一斑。

152. 此外，为了自我满足就高估俗务的价值，此行为愚蠢至极：失望，不仅仅由损失程度衡量，期望过高也会令人大失所望。

153.因此，人徒增了烦恼，因为对得失之间欠缺平等与公正的评估。

154.世间万物皆有附带条件，而我们必须历经磨难亲自去寻找，即，要爱上帝高于万物，且按照审判的要求行事，这里，我所指的是最终审判^注。

1. 译者注：最终审判（**Last Judgment**）又称为大审判，宗教思想，在世界末日之时，神会出现，将死者复生并对他们进行裁决，分为永生者和打入地狱者。

评判标准

155.万事理性为先，固执己见与坚定立场迥然不同。

156.固执己见纵然看似合理，实则为任性顽固之举。

157.在如此情形下，并非理愈辩愈明，而是愈发僵持不下，先入为主的观念无法被撼动。

158.此刻情绪战胜了真理：宁愿维护愠怒的自尊，也不愿接受现实，做出通情达理的屈服。

159.揭开真理的面纱，是生之为人的荣誉，同样，也是彰显品行端正受到青睐的标识。

160.兽，发乎情，人，止于礼；人类是上帝所造最高等的生物，如谚语所言，善者之崩，为害无穷，逾善者，为害愈甚，至善之者，害莫大焉。

161.当理性并非是审判标准，理智的观点必定岌岌可危。

162.吾爱吾师，吾爱父辈之承，吾更爱真理，真理至上，实至名归。

163.与西奥菲勒斯^注和提摩太^注相比，我们接受最好的知识和教育，这是我们的优势所在。但是，无论他们还是我们，都不会在践行他们的真知中迷失方向，因此我们追随其真理，学习其真谛。

164.如同真金不怕烈火，真理永远都经得起质询，因为其是世间最合理之存在。

165.不言而喻，真理也无需其他权威支配。

166.若我的理据原本就与道义原则相合，那我又何须为其辩，为其争？

167.若人可互相体谅，三思而行，即可求同存异，和平共处。

168.那么以此为准，它有充足的理由可担当此任，尽管如此会使人皆可为自我审判。

169.理性，有如太阳，为人类所共享；但人们所受的光照强度和程度多有不同，人的内心也有所差异。虽人皆为追求真理，但却有暴殄天物之嫌。

1. 译者注：西奥菲勒斯（**Theophilus**）是基督教神话中6世纪的神职人员，名字意为“上帝的朋友”或“被上帝爱的”。西奥菲勒斯为自己在世俗世界的主教职业不满，把灵魂卖给恶魔，又被圣母马利亚赎回。据说此人是浮士德的宗教原型。
2. 译者注：提摩太（**Timothy**），希腊语名字的意思是敬畏或荣耀神，是一位1世纪基督徒中的使徒，死于约80年。他被基督徒尊为圣徒。

论繁文缛节

170.规矩固然可取，但繁文缛节就要尽量避免。

171.如今所限定的条条框框过于繁杂，令人堪忧。

172.人们在祈祷之时，铭记二者区别至关重要。因为太多人过于看重结果，而忽略履行职责的方式。

173.略作思考，就会发现，思维方式决定行为被接受与否，因此要注重内心修为而不是外在的行动。

论对上帝的误解

174.通过我们侍奉上帝的方式，就可看出对上帝的理解有失妥当，由此更可见人类堕落态势之严峻。

175.我们举行如此繁多的仪式以及形形色色的祷告形式，自以为是对上帝的完美服侍，实则不然，上帝只希望我们虔诚皈依，别无其他。由此，我们方可领悟到别样精彩且持久的真谛。

176.拖沓且心有旁骛，即便行动也一无是处。

177.信徒定期去教堂祷告，参加圣礼，向神忏悔，究竟有何益处？是啊，还有宴请神父，施舍救济品给穷人，与此同时却又口出不实，恶言相对，诅咒谩骂，醉酒无度，贪得无厌，肮脏凌乱，傲慢无礼，怀恨在心，自以为是，自由散漫，那么这些外在形式究竟有何益处？

178.有谁能为以上两种做法辩解且平衡彼此？当上帝的法则受到亵渎，他还会认为自己受到满意的侍奉吗？当人们如此注重外在形式而忽视其中内涵，上帝还会认为他的恩赐被人们正确地利用吗？

179.人类在道德方面不能尽职尽责，却妄图通过积极参与信仰礼拜仪式以洗清罪责，这实属铤而走险之举，相比之下，人们的异想天开反而可能危险更少。

180.当我们神圣的救世主告诉犹太人，他们按天父的意愿行事，他们是他的母亲、兄弟、姐妹之时，他最为公正合理，透彻洞悉，坚决果断。

论公正的益处

181.公正是立世之本，是全人类及其财产的保障：若公正被褻渎，则无安全可言，唯有经历混乱动荡，才能重新将其修复。

182.坦率正直之人敢于果断承诺，他们在必要之时，定会立下誓言。

183.许多人的确如此，仅出于必要及不得已；而其他人则不然，也是出于同样原因。但是前者为正直坦率之人，此举并非为了被感激，而后者为不诚实之人，实则令人怜悯。

184.为了获利而行欺诈的勾当，与强盗无异，应遭受惩罚，以儆效尤。

185.的确存在部分不法商贩，失职且行为不耻，使得贸易秩序混乱，同时也对美德之人造成巨大诱惑。

186.这并非他们应得之物，而是可以将其收入囊中：错误和腐朽的勾当被掩盖，受到名不符实的溢美之词，通过利用买家的无知愚昧，抑或迫不得已，获得不义之财。

187.这些人虽遵守诺言，却是为了一己私利，只有当面临受到法官制裁的威胁时，才会选择公正态度。

188.他们有的只是政治上的冠冕堂皇，而非道德上的诚实正直；有的是被迫勉强，而非心甘情愿的公正：正如谚语所言，屈服强权，无益可言。

189.所有公正正义中，以法律之名义的公正最为神圣。偷窃行为若出现在神圣的威斯敏斯特大教堂^注，则要优先审理，却使得不公正升级为压迫，其中法律是在为其惩罚行为作辩解。

1. 译者注：威斯敏斯特大教堂位于在伦敦泰晤士河北岸，原是一座本笃会隐修院，始建于公元960年，在1540年英国国教与罗马教廷决裂前，一直是天主教本笃会即天主教的隐修院修会之一的教堂，而1540年之后，一直作为伦敦的国家级圣公会教堂。威斯敏斯特教堂是历代国王加冕登基、举行婚礼庆典的地方，也是英国的王室陵墓所在地，威廉王子与女友凯特也在此完婚。

论嫉妒

190.嫉妒不仅仅是庸人自扰，并且为他人带来苦恼，实属损人不利己。

191.嫉妒是灵魂的内战，理性与假象处于永恒的冲突与斗争中。

192.这场于精神内部的动荡纷争，与国家内战一样，造成极大混乱与无序，使万物皆为荒芜废墟。

193.没有谁能全身而退：本性、兴趣、宗教信仰，都不得不向难耐的妒意低头屈服。

194.嫉妒褻渎契约，瓦解社会团结，破坏婚姻，背叛朋友和邻人。此时没有善良之人，每个人都心怀叵测，在策划抑或施行阴谋。

195.怨恨所至之处，或多或少会留下恶意，如毒蛇所咬之处，必定留下毒液一般。由于对现实过度痴迷，他在烦扰自身同时也在妨碍他人。

196.反思过后却只是将责任推卸于他人，这样只能助长残缺与罪责的人性，就像在黄疸患者眼中，众人皆是黄色。

197.善妒者往往目光短浅，夜郎自大，当看待他人时，往往以小人之心度君子之腹。

论礼仪规定

198.我深爱祷告礼拜，但非繁文缛节；前者有益，后者多余。

199.显而易见，繁文缛节繁杂费神且耗费金钱，而其益处却实属寥寥，屈指可数。

200.此外，它使我们自视过高，并无节制地助长我们的欲望。

201.极为细微的意外或疏漏，都令我们心神不宁：我们太倾向于臆想自己受到怠慢，而实际上，根本不存在所谓真正服侍的标准；抑或有时我们自感比他人倍受优待，仿佛我们通晓更高贵的礼仪一般。

202.但这一切都是缺乏智慧的体现，并且是最真实且最具说服力的证明。

203.懂得不用无礼的言行降低身份的人，在任何方面都对自我给予足够重视。

204.而另外一种人，则是注重浮华虚饰，忽略礼仪规定。

论称职的仆人

205.忠诚与称职的仆人，所指一事。

206.忠诚的仆人不会欺骗主人。

207. 现今，仆人有诸多途径可以欺骗主人，例如工时长短，照顾是否得到，用心与否，心怀敬重，维护名誉，还有涉及钱财数目。

208.玩忽职守者，无异于抢夺主人财物，因为他仍按照恪尽职守的标准享受着待遇和薪水；主人不在便敷衍了事，与主人在场时的勤勉态度截然不同，此种人称不上是忠诚的仆人。

209.而谎报价格与卖家分赃的仆人，也不是忠诚的仆人。

210.空穴来风，散播谣言；假借主人名义，与他人进行卑鄙交易的勾当；抑或对闲散、挥霍、有损名誉的言行熟视无睹，这些都不是忠诚仆人的所为。

211.因此，忠诚的仆人应勤勉刻苦，严守秘密，恭敬有礼：关心主人的名誉和利益，胜过自己。

212.如此仆人，理应受到厚待。若是仆人既有如上优点，且又谦逊节制，那么他应当大方地受到主人的厚待并感受到自己的价值所在。

论对世俗穷追不舍

213.对毫不匮乏且无需更多的身外之物，寤寐思服，辗转反侧，实属庸人自扰，心灵颓败。

214.一些人对财富望眼欲穿，如对生之渴望一般强烈：对于多余附属品的渴望，竟如生活必需一般。

215.但如此充裕，更使人欲望大增，贪得无厌，不仅仅是对上帝恩惠的践踏，且大多数，于其自身财富无益。

216.但令人奇怪的是，这方面却是年长者的表现更胜：因为一般而言，当金钱越是触手可及，而坟墓也越近在咫尺；仿佛所剩可供享受的时光越少，他们对待财富的热爱逾重：即便他们的乐趣已无享受可言，因为无用之物无法带来享乐感觉。

217.没有学会对巨额财富放手，反而攥之愈紧，因为终有一日将被迫放弃：一些人的性情的确就是如此齷齪卑污，自私自利。

218.慈善事业与利润收益并驾齐驱，则百业兴盛：但是，若以奴役的方式，攫取掠夺，并卑鄙地占有，便是倒行逆施，有违天意。是政府的致命弱点，是对邻人的无情伤害。

219.有人可以吝啬至此，花销不及收入的 $\frac{1}{5}$ ，而为贫困者的支援，也许更不及这微薄支出的 $\frac{1}{10}$ 。

220.此种拜金主义最令人唾弃，因为所谓拜金，根本与宗教信仰无关，连利用宗教为其掩饰辩护的无知都尚不存在。并且收益原本应被共享，他却不公正地剥夺了共享者的权利。

论财产中民众的利益

221.上帝所赐之物，并非唯独赐予我们自身，而是应与公众分享。即便宣称所属于自己，我们的资产，亦应为上帝和公众负责：于此角度而言，我们不过是管家。私藏所有，不仅是不公正，更是忘恩负义之举。

222.若至今为之，人类皆为公众的佃户，并且所有剩余收益与支出皆用于支付紧急需要，这样便可以废除赋税，使路无乞讨者，并在欧洲建立起最大的银行，掌管国际贸易事务。

223.这于我们需极为明智的判断，因此也是人之软肋，尽管我们视之不见听之不闻，却于最初便南辕北辙。

224.如果缴纳赋税不是为了维护骄傲，我断言若将骄傲作为赋税缴纳，所得税收会更少。

225.法律竟将如此多合法以及有益之事统统扼杀，仅留下骄傲，自由放纵地统治万物和公众，我承认自己对此非常惊讶。

226.但是，既然相对于上帝的法则，人们更恐惧人类制定的法律，因为其制裁，近在咫尺，我无法想象，地方法官怎能够容忍违法不究的行为。

227.我们高贵的英国宗主教还有爱国者，对此邪恶极为敏锐且英明决断，他们制定了许多完美的法律，通常被称为禁制法令，以此禁止或至少可以约束人的骄傲；因为这些法令的执行，符合我们的利益和荣誉，对其忽视，便是我们公正的耻辱与缺失。

228.惩处骄傲与放纵，是对政府的扶持，此观点合情合理。如若不然，政府必定无可避免遭受其毁灭。

229.但有些人认为，此举危害贸易，将会使穷人成为公众的负担；但若此种贸易反而毁灭了王国，那此刻不正是间不容发，应将其遏制？难道适度不是我们的职责，而政府应与节制为敌吗？

230.这就是犹大^注的做派啊！为了获得金钱可以不择手段。

231.默许此种贸易，对其袖手旁观，使得民之无力，并侵犯王国古老严明的律法，动摇其根基，等同于死罪，理应受到重罚，而不应被法官宽恕，免除罪罚。

232.难道除为奢华服务之外，就没有给穷人更好的工作了吗？不幸的民族！

233.在堕入这些禁忌秩序之前，他们从事何业，身为何职？难道英国的土地已不足以开垦、耕作、制造更多优质的产品了吗？

234.种植园内难道已没有他们的容身之地了吗？难道不为奢华享乐效力便无以生产促进发展贸易的产品了吗？

235.简言之，让骄傲埋单，将无度节制：如果以此可以治愈国民，那么王国便可以得以维持。

1. 译者注：犹大（Judas）为十二门徒之一，圣经里面有记载，犹大曾背叛过耶稣。

自负之人

236.自负之人令人作呕。过于自满，便难容其他，自以为是，以人为非，实则是其自视过高。

237.凡事唯“我”力挽狂澜，舍我其谁。自负者热衷于做此丰富的对比，并充分确信自己为个中翘楚。如谚语所言，言过其实，自视过高，不过是敝帚自珍。

238.他竟如此轻易犯错实属值得怜悯。

239.但有时我却这样思索：子非鱼，此类人想必也乐其所乐，因为没有什么可令其方寸大乱。即便他人拥有其自身没有的幸福，此种人也不会介怀。

240.但与此同时，令人惊讶的是，自负之人毫不介怀外界的打击，这些打击有来自于自身抑或他人，对其令人难以忍受以及荒谬不已品性的抨击；他们对自己不切实际的夜郎自大也丝毫不觉有愧，尽管于他人看来无比令人羞愧。

241.自我愚蠢已是糟糕之极，自负之人之愚蠢，则是尽人皆知。

242.此种愚蠢性格，是将无知、自满、傲慢集于一身；因为自负多少会掺杂以上性情，因此多少会带有冒犯抑或令人发笑。

243.并且，也许自负情绪最糟糕之处，在于刚愎自用，不可理喻。与其聊天，他似乎无所不知，口若悬河地大谈自己的知识与教诲，并自以为傲地滔滔不绝。

244.然而，真正的智者，常怀质疑之心，敏而好学，虚怀若谷，从不自满，瘠己肥人。

245.尽管他们较周遭之人更加高瞻远瞩，智者仍会因壮丽景象而谦逊恭谨，因为他们看到的是比目之所及更加高远的境界。

246.正是如此，理智与谦逊相得益彰之时，便更加绚丽夺目。

247.既精明强干又谦逊恭谨之人，如价值连城的珠宝：王国常常受其所救，如所罗门的贫穷智者^注对城市所做的贡献。

248.愿人们谦逊充足，永不匮乏。

1. 译者注：贫穷智慧的人（poor wise man）：在《圣经·旧约》传道书（Ecclesiastes 9:15）中记载“城中有一个贫穷的智慧人，他用智慧救了那城，却没有人纪念那穷人”。

遵奉者

249.良心不阻止顺从行为，也属合情合理，因为遵守与顺从至少是公民美德。

250.但我们应谨慎，只有必要之时，才推崇顺从，其余的不过是瓦解社会的陷阱与诱惑。

251.尤其在宗教信仰和政府管理中，循规蹈矩是软肋，带领事物向冷漠中立发展，并且除此之外，还使猜疑顾虑之风盛行，而通常以牺牲自由为代价。

252.此种按部就班之人不足为傲，无以吹嘘，且更没有理由对他人的自由加以指责。

253.虽然我崇尚不拘泥于教义，但仅限于善行；而我推崇的自由主义，是既不在判断中持有怀疑，也不再实践中缺乏信任。

伟人之于万能上帝的责任

254.某些人脱颖而出，超群越辈，是受惠于上帝的仁慈恩赐，此辈应当通过美德善行，向上帝展示其与众不同的感恩之心，这实则合情合理。

255.即便是上帝从一本造出万族的人^②，上帝并没有将其划分为同等人，抑或尊贵水平都不相上下，而是以一种隶属和依附的关系创造人类。

256.仰首观星空，会于天际中发现，星体的光亮等级不同，质量、体积、光泽均存在差异。

257.俯首望大地，会于丛林树木中发现，有雪松，也有荆棘；于江河湖海中发现，有大海兽，也有西鲱鱼；翱翔于空中，有雄鹰，也有家雀；奔驰于旷野，有雄狮，也有猫咪；行走于世间的人类，有王者，也有拾荒人。

258.置身世间的伟人，无疑是由智慧的上帝为宗教信仰、道德追求和政治生活而创造；他们为那数以万计普通百姓提供光明和导向，他们制定规矩，充当楷模；他们也因其付出的劳苦而受到厚待，受到同类的敬重与服侍，并享受着世间的奢华富贵。

259.人类本应因天意眷顾而谦逊恭谨，但却以此为傲，这是否愚蠢之极且不可理喻？他们心高气傲，自以为是，不懂得思考上帝之伟大；在生活中亦如此刚愎自用，不感恩上帝赐予其高人一等的恩惠。

260.但我们都是同宗血亲，无论从财富与高尚品性的获取抑或利用来考量，都是一样地目光短浅；可是，唉，这些都是考验我们的智

慧、慷慨以及感恩之心，以此评判能否升入天堂的标准。

261.挥霍上帝所赐予的时间、权力以及财富，这些本是我们享有高人一等的恩惠，以满足卑鄙污秽的欲望，而不是为伟大施与者的荣誉，为同胞的福祉履行好称职管家的义务，这是对上帝眷顾的误用，以及自身的堕落。

262.但与此同时，这更是一种不公；因为这些身处高位之人，不过是天堂为非永生人类谋福祉的委托人而已，其余百姓，尽管更加卑微，仍有资格享用上帝的体恤与恩赐。

263.尽管上帝赐予了一些人高于同胞弟兄的高贵与尊严，并不是为了满足他们的私欲，而是要他们以服务公众为乐。

264.所以，此项事业无疑才是使他们免于生存烦扰与忧患的缘由和目的，以便有更多的时间与精力去关怀他人；并且，如若这些人没有正确运用上帝的慷慨，则无可辩驳，他们是在贪污私吞，暴殄天物。

265.当我目睹世界之极不平等与不公正之时，我常会陷入严肃且深刻的反思：人竟然可以如此受到无数同类的侍奉，而他们的灵魂都是同等需被拯救；这种侍奉不是为了交易，而是为了国家。更何况，这种服侍，报酬颇微，且浪费时间。

266.但竟然有人如此耗神费力为此工作，或更有甚者，宁愿远离工作，培养出一批信徒，既浮躁又奢华，无论是在宗教信仰还是在世俗政务，他都应倍受责备。

267.但即便是在享用适度的服侍中，也要有谦逊的顾虑，什么才能提升伟人对上帝的感恩之情呢，伟人极大地改善了人类的境遇，并适度运用了对他人的管辖权力。

268.当穷苦的印第安人听到我们对家人以仆人相称，他们便高声尖叫，什么！居然将弟兄以仆人相待！我们称狗为奴，但是从不称人为仆。此种道德伦理的确无害，但却会指引我们放下身架，缩减排场，精简随从。

269.一些行为于自身而言只是过度，但于其他人而言就可能是奢华，而对于更贫困者而言，则是助长歪风邪气，使得上行下效，无异于抢夺贫苦者的活命钱，堪称雪上加霜、落井下石。

270.全能的主以独特的恩惠安抚显贵者的心灵，使其与众不同便是上帝的意愿；以此，为上帝之荣誉，为灵魂之自由，为同类之福祉，希望此等伟人凭借高尚的行为脱颖而出。

1. 译者注：《圣经·新约》使徒行传（Acts 17:26）“他从一本造出万族的人，（本有古卷，作血脉），主宰全地上，并且豫先定准他们的年限，和所住的疆界。”

完善他人之行，修正他人之利

271.这似乎是政客们的杰作，因为没有人比这些“精英”更能言善辩，宛若信手拈来。

272.理想的幸运不过是偶然而已。因为人们行为的真正动机，与其内心一般难以捉摸，隐介藏形；关乎其自身利益的思想更是如此。

273.以自己的标准去评判他人，无法屡试屡爽，因为人的能力不尽相同，所热衷追求的利益也有所差异。

274.如果精明强干之人根据自身标准，要求常人改进自身能力和行为，定难以成功；而常人若想揣测有能力之人的心思与动机，便是更以失败告终；能人往往大智若愚，宁愿相信他人比自己更富智慧，也不确信自己行为的明智；而平庸者往往自欺欺人，妄想评判智者的行为。

275.简言之，我们如置身于丛林，于迷宫，没有比此事更加变幻莫测，也没有比此时更加自欺欺人。

276.附和于此，则会祸患无穷；因为人类误导自我，按照错误的标准行事，因此会常遭受挫折，百害无益。

277.若长此以往，则在生意中，打击自信；在实践中，缺乏原则；认定他人依据可见理性之外的原则行事，因此，人类之间便无正直与真诚可言：了无真理，唯余诡诈。

278.同样，天性与宗教也无立足之地；而一些世俗事务却略胜一筹，即人类真正、隐藏彼此的行为的动机。

279.其挑剔与多变难以言喻，自负有余而实惠不足。

280.如此愚钝品质错失许多优势，但愿这次我之所言能有所裨益。

论慈爱

281.慈爱含义众多，虽意义有别但含意俱佳。

282.它所彰显的：首先，是对贫弱者和不幸者的怜悯和同情，并伸出援手，力图助之改善现状。

283.而那些于此无动于衷者，充其量是半人半兽。他们定是没有同情心，而同情心是生之为人所不可或缺，因此他们必定尽失本性。

284.生之为人，却感受不到同类的贫困与缺乏！与兽类何异！但愿他永远不必劳烦在世间繁衍如此反常的子嗣。

285.这种心无恻隐之人，即便家室富足，也是暴殄天物，十之八九是对拥有者的诅咒。

286.既然我们对处于困厄中的同类的呼号如此置若罔闻，那么也就不要奢望上帝会聆听我们的祈愿。

287.上帝派贫苦人来考验我们，同时也试炼贫苦者自身：上帝赐予他如此之多，而他竟不愿分出点滴给贫苦者，他一定会给其子孙后代带来贫困。

288.我不能说这些行为值得褒奖，但我敢说它们是合意的，且会得到赏赐：虽然这些行为令我们谦卑地达致圆满和慷慨，但我们施与的只是上帝赐予我们用于施与以及自身所用的；因为如果自身都无法自制，那么上帝便无法信赖依托于我们。

289.其次，仁爱是对事与人的完美塑造，使人避免成为邪恶的密探、辱骂者，或诽谤者，且它可宽恕弱点，减轻错误，使万物各得其所，充分利用；宽容大度，服务大众，意味着对人类始终满怀希望。

290.它以中庸之道调和极端，化险为夷，海纳百川，容纳差异，甘愿自身忍受，也不出手复仇：从不狗苟蝇营，锱铢必较。宁愿失去，也不残暴索取。

291.它慷慨自由，且十分热忱；善利万物，毫无危害。

292.慈爱是一剂治愈冲突不合的普世良药，是人类的神圣纽带。

293.最后，对上帝和弟兄同胞之爱，使得灵魂提升，高于世俗思虑；因为其将天堂展示于世间，因此，此生的由衷善行，即是为来世的富足天堂。

294.这便是慈爱最高贵的意义所在，所有的人都应紧紧追随它，因它是更卓越的道路。

295.不，它是最卓越的途径，因为信仰、希望、以及慈爱是伟大的使徒保罗^注向基督徒们揭示的更卓越的途径，（这些都太容易执着于外在表现以及教堂的仪式）而这些布道中，传道者最富慈爱，它使其他一切相形见绌，并永远坚守。

296.因此，缺乏慈爱者，无以成为真正忠诚称职的基督徒，即便在最基本意义来讲，都是如此：但是，也有这种状况，即便善行施予，仍无法成为使徒口中的真正基督徒，因为他告诉我们，尽管我们应将自己的物品都施与贫苦者，以及急需施舍之人（对此她有自己另外更高深的定义），我们若想从中获利，便不会遂愿。

297.不但如此，即便我们拥有高于他人的雄辩口才，出众学识，甚至预言以及传道的天赋，是的，或者我们拥有的热情都足以燃烧自

我，但如果唯独欠缺慈爱，以上一切均无益于拯救灵魂。

298.这看似是他（实则是我们）上好的福分，或者说是救世主所言那“只有一件不可少的”，这是救世主喜欢马利亚胜过她的姐妹马大^注的原因，她看似并不欠缺慈爱的品质。

299.愿上帝此神圣美德能于人类间根植并广为流传，尤其是于基督教觊觎者其间，我们定要更加铭记虔诚，而非争辩，践行爱与怜悯，而不是以任何方式互相非难与迫害。

第二部终

1. 译者注：使徒（Apostle）：耶稣为宣传其教义而挑选出十二使徒，一般提到的“十二使徒”指的是：雅各（James）、约翰（John）、彼得（Peter）、安得烈（Andrew）、腓力（Philip）、巴多罗买（拿但业，Bartholomew）、多马（Thomas）、雅各布的儿子犹大（Judas）或称达太（Thaddaeus）、奋锐党的西门（Simon）、亚勒腓的儿子雅各（James）、税吏马太（利未，Matthew）和马提亚（Matthias）。
2. 译者注：《圣经·新约》路加福音（Luke 10:38-42）中记载，主耶稣到马大、马利亚姊妹家中。她们都是热爱主的门徒。主到她们家后，马大忙于招待，十分忙碌；而马利亚却坐在主的脚前听主讲道。当马大向主诉说对妹妹的不满时，主责备她。“耶稣回答说，马大，马大，你为许多的事，思虑烦扰。但是不可少的只有一件。马利亚已经选择那上好的福分，是不能夺去的。”

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Introductory Note

WILLIAM PENN, the founder of Pennsylvania, was the son of Sir William Penn, a distinguished English Admiral. He was born in 1644. His boyhood was marked by a combination of pietism with a strong interest in athletics, and he was expelled from Oxford for nonconformity. After leaving the University he traveled on the Continent, served in the navy, and studied law. In 1667 he became a Quaker, and in the next year he was committed to the Tower for an attack on the orthodoxy of the day. During his imprisonment he wrote his well-known treatise on self-sacrifice, "No Cross, No Crown"; and after his release he suffered from time to time renewed imprisonments, till he finally turned his attention to America as a possible refuge for the persecuted Friends. In 1682 he obtained a charter creating him proprietor and governor of East New Jersey and Pennsylvania, and, after drawing up a constitution for the colony on the basis of religious toleration, he sailed for his new province. After two years, during which the population of the colony grew rapidly through emigration from Germany, Holland, and Scandinavia, as well as Great Britain, he returned to England, where his consultations with James II, whom he believed to be sincere in his professions of toleration, led to much misunderstanding of his motives and character. At the Revolution of 1688 he was treated as a Jacobite, but finally obtained the good-will of William III, and resumed his preaching and writing. In 1699 he again came to America, this time with the intention of remaining; but two years later he went home to oppose the proposal to convert his province into a crown colony. Queen Anne received him favorably, and he remained in England till his death in 1718. 1

Penn's voluminous writings are largely controversial, and often concerned with issues no longer vital. But his interpretation and defense of Quaker doctrine remain important; and the "Fruits of Solitude," here printed, is a mine of pithy comment upon human life, which combines with the acute common sense of Franklin the spiritual elevation of Woolman.

William Penn. (1644–1718). *Fruits of Solitude*.
The Harvard Classics. 1909–14.

The Preface

READER,—This Enchiridion, I present thee with, is the Fruit of Solitude: A School few care to learn in, tho' None instructs us better. Some Parts of it are the Result of serious Reflection: Others the Flashings of Lucid Intervals: Writ for private Satisfaction, and now publish'd for an Help to Human Conduct. 1

The Author blesseth God for his Retirement, and kisses that Gentle Hand which led him into it: For though it should prove Barren to the World, it can never do so to him. 2

He has now had some Time he could call his own; a Property he was never so much Master of before: In which he has taken a View of himself and the World; and observed wherein he hath hit and mist the Mark; What might have been done, what mended, and what avoided in his Human Conduct: Together with the Omissions and Excesses of others, as well Societies and Governments, as private Families, and Persons. And he verily thinks, were he to live over his Life again, he could not only, with God's Grace, serve Him, but his Neighbor and himself, better than he hath done, and have Seven Years of his Time to spare. And yet perhaps he hath not been the Worst or the Idlest Man in the World; nor is he the Oldest. And this is the rather said, that it might quicken, Thee, Reader, to lose none of the Time that is yet thine. 3

There is nothing of which we are apt to be so lavish as of Time, and about which we ought to be more solicitous; since without it we can do nothing in this World. Time is what we want most, but what, alas! we use

worst; and for which God will certainly most strictly reckon with us, when Time shall be no more. 4

It is of that Moment to us in Reference to both Worlds, that I can hardly wish any Man better, than that he would seriously consider what he does with his Time: How and to What Ends he Employs it; and what Returns he makes to God, his Neighbor and Himself for it. Will he ne'er have a Leidger for this? This, the greatest Wisdom and Work of Life. 5

To come but once into the World, and Trifle away our true Enjoyment of it, and of our selves in it, is lamentable indeed. This one Reflection would yield a thinking Person great Instruction. And since nothing below Man can so Think; Man, in being Thoughtless, must needs fall below himself. And that, to be sure, such do, as are unconcern'd in the Use of their most Precious Time. 6

This is but too evident, if we will allow our selves to consider, that there 's hardly any Thing we take by the Right End, or improve to its just Advantage. 7

We understand little of the Works of God, either in Nature or Grace. We pursue False Knowledge, and Mistake Education extreamly. We are violent in our Affections, Confused and Immethodical in our whole Life; making That a Burthen, which was given for a Blessing; and so of little Comfort to our selves or others; Misapprehending the true Notion of Happiness, and so missing of the Right Use of Life, and Way of happy Living. 8

And till we are perswaded to stop, and step a little aside, out of the noisy Crowd and Incumbering Hurry of the World, and Calmly take a Prospect of Things, it will be impossible we should be able to make a right

Judgment of our Selves or know our own Misery. But after we have made the just Reckonings which Retirement will help us to, we shall begin to think the World in great measure Mad, and that we have been in a sort of Bedlam all this while. 9

Reader, whether Young or Old, think it not too soon or too late to turn over the Leaves of thy past Life. And be sure to fold down where any Passage of it may affect thee; And bestow thy Remainder of Time, to correct those Faults in thy future Conduct; Be it in Relation to this or the next life. What thou wouldst do, if what thou hast done were to do again, be sure to do as long as thou livest, upon the like Occasions. 10

Our Resolutions seem to be Vigorous, as often as we reflect upon our past Errors; But, Alas! they are apt to flat again upon fresh Temptations to the same Things. 11

The Author does not pretend to deliver thee an Exact Piece; his Business not being Ostentation, but Charity. 'T is Miscellaneous in the Matter of it, and by no means Artificial in the Composure. But it contains Hints, that it may serve thee for Texts to Preach to thy Self upon, and which comprehend Much of the Course of Human Life: Since whether thou art Parent or Child, Prince or Subject, Master or Servant, Single or Married, Publick or Private, Mean or Honorable, Rich or Poor, Prosperous or Improsperous, in Peace or Controversy, in Business or Solitude; Whatever be thy Inclination or Aversion, Practice or Duty, thou wilt find something not unsuitably said for thy Direction and Advantage. Accept and Improve what deserves thy Notice; The rest excuse, and place to account of good Will to Thee and the whole Creation of God.

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Of Charity

Part I

Ignorance

1. It is admirable to consider how many Millions of People come into, and go out of the World, Ignorant of themselves, and of the World they have lived in. 1

2. If one went to see Windsor-Castle, or Hampton-Court, it would be strange not to observe and remember the Situation, the Building, the Gardens, Fountains, &c. that make up the Beauty and Pleasure of such a Seat? And yet few People know themselves; No, not their own Bodies, the Houses of their Minds, the most curious Structure of the World; a living walking Tabernacle: Nor the World of which it was made, and out of which it is fed; which would be so much our Benefit, as well as our Pleasure, to know. We cannot doubt of this when we are told that the Invisible Things of God are brought to light by the Things that are seen; and consequently we read our Duty in them as often as we look upon them, to him that is the Great and Wise Author of them, if we look as we should do. 2

3. The World is certainly a great and stately Volume of natural Things; and may be not improperly styled the Hieroglyphicks of a better: But, alas! how very few Leaves of it do we seriously turn over! This ought to be the Subject of the Education of our Youth, who, at Twenty, when they should be fit for Business, know little or nothing of it. 3

Education

4. We are in Pain to make them Scholars, but not Men! To talk, rather than to know, which is true Canting. 1

5. The first Thing obvious to Children is what is sensible; and that we make no Part of their rudiments. 2

6. We press their Memory too soon, and puzzle, strain, and load them with Words and Rules; to know Grammer and Rhetorick, and a strange Tongue or two, that it is ten to one may never be useful to them; Leaving their natural Genius to Mechanical and Physical, or natural Knowledge uncultivated and neglected; which would be of exceeding Use and Pleasure to them through the whole Course of their Life. 3

7. To be sure, Languages are not to be despised or neglected. But Things are still to be preferred. 4

8. Children had rather be making of Tools and Instruments of Play; Shaping, Drawing, Framing, and Building, &c. than getting some Rules of Propriety of Speech by Heart: And those also would follow with more Judgment, and less Trouble and Time. 5

9. It were Happy if we studied Nature more in natural Things; and acted according to Nature; whose rules are few, plain and most reasonable. 6

10. Let us begin where she begins, go her Pace, and close always where she ends, and we cannot miss of being good Naturalists. 7

11. The Creation would not be longer a Riddle to us: The Heavens, Earth, and Waters, with their respective, various and numerous Inhabitants: Their Productions, Natures, Seasons, Sympathies and Antipathies; their Use, Benefit and Pleasure, would be better understood by us: And an eternal Wisdom, Power, Majesty, and Goodness, very conspicuous to us, thro' those sensible and passing Forms: The World wearing the Mark of its Maker, whose Stamp is everywhere visible, and the Characters very legible to the Children of Wisdom. 8

12. And it would go a great way to caution and direct People in their Use of the World, that they were better studied and known in the Creation of it. 9

13. For how could Man find the Confidence to abuse it, while they should see the Great Creator stare them in the Face, in all and every part thereof? 10

14. Their Ignorance makes them insensible, and that Insensibility hardy in misusing this noble Creation, that has the Stamp and Voice of a Deity every where, and in every Thing to the Observing. 11

15. It is pity therefore that Books have not been composed for Youth, by some curious and careful Naturalists, and also Mechanicks, in the Latin Tongue, to be used in Schools, that they might learn Things with Words: Things obvious and familiar to them, and which would make the Tongue easier to be obtained by them. 12

16. Many able Gardiners and Husbandmen are yet Ignorant of the Reason of their Calling; as most Artificers are of the Reason of their own Rules that govern their excellent Workmanship. But a Naturalist and Mechanick of this sort is Master of the Reason of both, and might be of the

Practice too, if his Industry kept pace with his Speculation; which were very commendable; and without which he cannot be said to be a complete Naturalist or Mechanick. 13

17. Finally, if Man be the Index or Epitomy of the World, as Philosophers tell us, we have only to read our selves well to be learned in it. But because there is nothing we less regard than the Characters of the Power that made us, which are so clearly written upon us and the World he has given us, and can best tell us what we are and should be, we are even Strangers to our own Genius: The Glass in which we should see that true instructing and agreeable Variety, which is to be observed in Nature, to the Admiration of that Wisdom and Adoration of that Power which made us all.

Pride

18. And yet we are very apt to be full of our selves, instead of Him that made what we so much value; and, but for whom we can have no Reason to value our selves. For we have nothing that we can call our own; no, not our selves: For we are all but Tenants, and at Will too, of the great Lord of our selves, and the rest of this great Farm, the World that we live upon. 1

19. But methinks we cannot answer it to our Selves as well as our Maker, that we should live and die ignorant of our Selves, and thereby of Him and the Obligations we are under to Him for our Selves. 2

20. If the worth of a Gift sets the Obligation, and directs the return of the Party that receives it; he that is ignorant of it, will be at a loss to value it and the Giver, for it. 3

21. Here is Man in his Ignorance of himself. He knows not how to estimate his Creator, because he knows not how to value his Creation. If we consider his Make, and lovely Compositure; the several Stories of his lovely Structure. His divers Members, their Order, Function and Dependency: The Instruments of Food, the Vessels of Digestion, the several Transmutations it passes. And how Nourishment is carried and diffused throughout the whole Body, by most innate and imperceptible Passages. How the Animal Spirit is thereby refreshed, and with an unspeakable Dexterity and Motion sets all Parts at work to feed themselves. And last of all, how the Rational Soul is seated in the Animal, as its proper House, as is the Animal in the Body: I say if this rare Fabrick alone were but considered by us, with all the rest by which it is fed and comforted, surely Man would have a more reverent

Sense of the Power, Wisdom and Goodness of God, and of that Duty he owes to Him for it. But if he would be acquainted with his own Soul, its noble Faculties, its Union with the Body, its Nature and End, and the Providences by which the whole Frame of Humanity is preserved, he would Admire and Adore his Good and Great God. But Man is become a strange Contradiction to himself; but it is of himself; Not being by Constitution, but Corruption, such. 4

22. He would have others obey him, even his own kind; but he will not obey God, that is so much above him, and who made him. 5

23. He will lose none of his Authority; no, not bate an Ace of it: He is humorous 注 to his Wife, he beats his Children, is angry with his Servants, strict with his Neighbors, revenges all Affronts to Extremity; but, alas, forgets all the while that he is the Man; and is more in Arrear to God, that is so very patient with him, than they are to him with whom he is so strict and impatient. 6

24. He is curious to wash, dress, and perfume his Body, but careless of his Soul. The one shall have many Hours, the other not so many Minutes. This shall have three or four new Suits in a Year, but that must wear its old Cloaths still. 7

25. If he be to receive or see a great Man, how nice and anxious is he that all things be in order? And with what Respect and Address does he approach and make his Court? But to God, how dry and formal and constrained in his Devotion? 8

26. In his Prayers he says, Thy Will be done: But means his own: At least acts so. 9

27. It is too frequent to begin with God and end with the World. But He is the good Man's Beginning and End; his Alpha and Omega. 10

1. Note. Capricious [back]

Luxury.

28. Such is now become our Delicacy, that we will not eat ordinary Meat, nor drink small, pall'd ㊦ Liquor; we must have the best, and the best cook'd for our Bodies, while our Souls feed on empty or corrupted Things.

1

29. In short, Man is spending all upon a bare House, and hath little or no Furniture within to recommend it; which is preferring the Cabinet before the Jewel, a Lease of seven Years before an Inheritance. So absurd a thing is Man, after all his proud Pretences to Wit and Understanding. 2

1. Note. Stale [back]

Inconsideration

30. The want of due Consideration is the Cause of all the Unhappiness Man brings upon himself. For his second Thoughts rarely agree with his first, which pass not without a considerable Retrenchment or Correction. And yet that sensible Warning is, too frequently, not Precaution enough for his future Conduct. 1

31. Well may we say our Infelicity is of our selves; since there is nothing we do that we should not do, but we know it, and yet do it.

Disappointment and Resignation

32. For Disappointments, that come not by our own Folly, they are the Tryals or Corrections of Heaven: And it is our own Fault, if they prove not our Advantage. 1

33. To repine at them does not mend the Matter: It is only to grumble at our Creator. But to see the Hand of God in them, with an humble submission to his Will, is the Way to turn our Water into Wine, and engage the greatest Love and Mercy on our side. 2

34. We must needs disorder our selves, if we only look at our Losses. But if we consider how little we deserve what is left, our Passion will cool, and our Murmurs will turn into Thankfulness. 3

35. If our Hairs fall not to the Ground, less do we or our Substance without God's Providence. 4

36. Nor can we fall below the Arms of God, how low soever it be we fall. 5

37. For though our Saviour's Passion is over, his Compassion is not. That never fails his humble, sincere Disciples: In him, they find more than all that they lose in the World.

Murmuring

38. Is it reasonable to take it ill, that any Body desires of us that which is their own? All we have is the Almighty's: And shall not God have his own when he calls for it? 1

39. Discontentedness is not only in such a Case Ingratitude, but Injustice. For we are both unthankful for the time we had it, and not honest enough to restore it, if we could keep it. 2

40. But it is hard for us to look on things in such a Glass, and at such a Distance from this low World; and yet it is our Duty, and would be our Wisdom and our Glory to do so. 3

Censoriousness

41. We are apt to be very pert at censuring others, where we will not endure advice our selves. And nothing shews our Weakness more than to be so sharp-sighted at spying other Men's Faults, and so purblind about our own. 1

42. When the Actions of a Neighbor are upon the Stage, we can have all our Wits about us, are so quick and critical we can split an Hair, and find out ever Failure and Infirmary: But are without feeling, or have but very little Sense of our own. 2

43. Much of this comes from Ill Nature, as well as from an inordinate Value of our selves: For we love Rambling better than home, and blaming the unhappy, rather than covering and relieving them. 3

44. In such Occasions some shew their Malice, and are witty upon Misfortunes; others their Justice, they can reflect a pace: But few or none their Charity; especially if it be about Money Matters. 4

45. You shall see an old Miser come forth with a set Gravity, and so much Severity against the distressed, to excuse his Purse, that he will, e'er he has done, put it out of all Question, That Riches is Righteousness with him. This, says he, is the Fruit of your Prodigality (as if, poor Man, Covetousness were no Fault) Or, of your Projects, or grasping after a great Trade: While he himself would have done the same thing, but that he had not the Courage to venture so much ready Money out of his own trusty

Hands, though it had been to have brought him back the Indies in return.
But the Proverb is just, Vice should not correct Sin. 5

46. They have a Right to censure, that have a Heart to help: The rest is
Cruelty, not Justice.

Bounds of Charity

47. Lend not beyond thy Ability, nor refuse to lend out of thy Ability; especially when it will help others more than it can hurt thee.

48. If thy Debtor be honest and capable, thou hast thy Mony again, if not with Encrease, with Praise: If he prove insolvent, don't ruin him to get that, which it will not ruin thee to lose: For thou art but a Steward, and another is thy Owner, Master and Judge.

49. The more merciful Acts thou dost, the more Mercy thou wilt receive; and if with a charitable Employment of thy Temporal Riches, thou gainest eternal Treasure, thy Purchase is infinite: Thou wilt have found the Art of Multiplying ㊦ indeed.

1. Note. The term used by the alchemists for increasing the precious metals. [back]

Frugality or Bounty

50. Frugality is good if Liberality be join'd with it. The first is leaving off superfluous Expences; the last bestowing them to the Benefit of others that need. The first without the last begins Covetousness; the last without the first begins Prodigality: Both together make an excellent Temper. Happy the Place where ever that is found. 1

51. Were it universal, we should be Cur'd of two Extreame, Want and Excess: and the one would supply the other, and so bring both nearer to a Mean; the just Degree of earthly Happiness. 2

52. It is a Reproach to Religion and Government to suffer so much Poverty and Excess. 3

53. Were the Superfluities of a Nation valued, and made a perpetual Tax or Benevolence, there would be more Alms-houses than Poor; Schools than Scholars; and enough to spare for Government besides. 4

54. Hospitality is good, if the poorer sort are the subjects of our Bounty; else too near a Superfluity.

Discipline

55. If thou wouldst be happy and easie in thy Family, above all things observe Discipline. 1

56. Every one in it should know their Duty; and there should be a Time and Place for every thing; and whatever else is done or omitted, be sure to begin and end with God. 2

Industry

57. Love Labor: For if thou dost not want it for Food, thou mayest for Physick. It is wholesom for thy Body, and good for thy Mind. It prevents the Fruits of Idleness, which many times comes of nothing to do, and leads too many to do what is worse than nothing. 1

58. A Garden, an Elaboratory, a Work-house, Improvements and Breeding, are pleasant and Profitable Diversions to the Idle and Ingenious: For here they miss Ill Company, and converse with Nature and Art; whose Variety are equally grateful and instructing; and preserve a good Constitution of Body and Mind.

Temperance

59. To this a spare Diet contributes much. Eat therefore to live, and do not live to eat. That's like a Man, but this below a Beast. 1

60. Have wholesome, but not costly Food, and be rather cleanly than dainty in ordering it. 2

61. The Receipts of Cookery are swell'd to a Volume, but a good Stomach excels them all; to which nothing contributes more than Industry and Temperance. 3

62. It is a cruel Folly to offer up to Ostentation so many Lives of Creatures, as make up the State of our Treats; as it is a prodigal one to spend more in Sawce than in Meat. 4

63. The Proverb says, That enough is as good as a Feast: But it is certainly better, if Superfluity be a Fault, which never fails to be at Festivals. 5

64. If thou rise with an Appetite, thou art sure never to sit down without one. 6

65. Rarely drink but when thou art dry; nor then, between Meals, if it can be avoided. 7

66. The smaller ㊦ the Drink, the clearer the Head, and the cooler the Blood; which are great Benefits in Temper and Business. 8

67. Strong Liquors are good at some Times, and in small Proportions; being better for Physick than Food, for Cordials than common Use. 9

68. The most common things are the most useful; which shews both the Wisdom and Goodness of the great Lord of the Family of the World. 10

69. What therefore he has made rare, don't thou use too commonly: Lest thou shouldest invert the Use and Order of things; become Wanton and Voluptuous; and thy Blessings prove a Curse. 11

70. Let nothing be lost, said our Saviour. But that is lost that is misused. 12

71. Neither urge another to that thou wouldst be unwilling to do thy self, nor do thy self what looks to thee unseemly, and intemperate in another. 13

72. All Excess is ill: But Drunkenness is of the worst Sort. It spoils Health, dismounts the Mind, and unmans Men: It reveals Secrets, is Quarrelsome, Lascivious, Impudent, Dangerous and Mad. In fine, he that is drunk is not a Man: Because he is so long void of Reason, that distinguishes a Man from a Beast. 14

1. Note. Weaker. [back]

Apparel

73. Excess in Apparel is another costly Folly. The very Trimming of the vain World would cloath all the naked one. 1

74. Chuse thy Cloaths by thine own Eyes, not another's. The more plain and simple they are, the better. Neither unshapely, nor fantastical; and for Use and Decency, and not for Pride. 2

75. If thou art clean and warm, it is sufficient; for more doth but rob the Poor, and please the Wanton. 3

76. It is said of the true Church, the King's Daughter is all glorious within. Let our Care therefore be of our Minds more than of our Bodies, if we would be of her Communion. 4

77. We are told with Truth, that Meekness and Modesty are the Rich and Charming Attire of the Soul: And the plainer the Dress, the more Distinctly, and with greater Lustre, their Beauty shines. 5

78. It is great Pity such Beauties are so rare, and those of Jezebel's Forehead are so common: Whose Dresses are Incentives to Lust; but Bars instead of Motives, to Love or Vertue.

Right Marriage

79. Never Marry but for Love; but see that thou lov'st what is lovely. 1

80. If Love be not thy chiefest Motive, thou wilt soon grow weary of a Married State, and stray from thy Promise, to search out thy Pleasures in forbidden Places. 2

81. Let not Enjoyment lessen, but augment Affection; it being the basest of Passions to like when we have not, what we slight when we possess. 3

82. It is the difference betwixt Lust and Love, that this is fixt, that volatile. Love grows, Lust wastes by Enjoyment: And the Reason is, that one springs from an Union of Souls, and the other from an Union of Sense. 4

83. They have Divers Originals, and so are of different Families: That inward and deep, this superficial; this transient, and that parmanent. 5

84. They that Marry for Money cannot have the true Satisfaction of Marriage; the requisite Means being wanting. 6

85. Men are generally more careful of the Breed of their Horses and Dogs than of their Children. 7

86. Those must be of the best Sort, for Shape, Strength, Courage and good Conditions: But as for these, their own Posterity, Money shall answer all Things. With such, it makes the Crooked Streight, sets Squint-Eyes

Right, cures Madness, covers Folly, changes ill Conditions, mends the Skin,
gives a sweet Breath, repairs Honors, makes Young, works Wonders. 8

87. O how sordid is Man grown! Man, the noblest Creature in the
World, as a God on Earth, and the Image of him that made it; thus to
mistake Earth for Heaven, and worship Gold for God!

(1644–1718). *Fruits of Solitude*.
The Harvard Classics. 1909–14.

Part I

Avarice

88. Covetousness is the greatest of Monsters, as well as the Root of all Evil. I have once seen the Man that dyed to save Charges. What! Give Ten Shillings to a Doctor, and have an Apothecary's Bill besides, that may come to I know not what! No, not he: Valuing Life less than Twenty Shillings. But indeed such a Man could not well set too low a Price upon himself; who, though he liv'd up to the Chin in Bags, had rather die than find in his Heart to open one of them, to help to save his Life. 1

89. Such a Man is *felo de se*, ㊦ and deserves not Christian Burial.2

90. He is a common Nuisance, a Weyer ㊦ across the Stream,3

that stops the Current: An Obstruction, to be remov'd by a Purge of the Law. The only Gratification he gives his Neighbors, is to let them see that he himself is as little the better for what he has, as they are. For he always looks like Lent; a Sort of Lay Minim. ㊦ In some Sense he may be compar'd to Pharoah's lean Kine, for all that he has does him no good. He commonly wears his Cloaths till they leave him, or that no Body else can wear them. He affects to be thought poor, to escape Robbery and Taxes: And by looking as if he wanted an Alms, excusing himself from giving any. He ever goes late to Markets, to cover buying the worst: But does it because that is cheapest. He lives of the Offal. His Life were an insupportable Punishment to any Temper but his own: And no greater Torment to him on Earth, than to live as other Men do. But the Misery of his Pleasure is, that he is never satisfied with getting, and always in Fear of losing what he cannot use. 4

91. How vilely has he lost himself, that becomes a Slave to his Servant, and exalts him to the Dignity of his Maker! Gold is the God, the Wife, the Friend of the Money-Monger of the World. 5

92. But in Marriage do thou be wise; prefer the Person before Money; Vertue before Beauty, the Mind before the Body: Then thou hast a Wife, a Friend, a Companion, a Second Self; one that bears an equal Share with thee in all thy Toyls and Troubles. 6

93. Chuse one that Measures her satisfaction, Safety and Danger, by thine; and of whom thou art sure, as of thy secretest Thoughts: A Friend as well as a Wife, which indeed a Wife implies: For she is but half a Wife that is not, or is not capable of being such a Friend. 7

94. Sexes make no Difference; since in Souls there is none: And they are the Subjects of Friendship. 8

95. He that minds a Body and not a Soul, has not the better Part of that Relation; and will consequently want the Noblest Comfort of a Married Life. 9

96. The Satisfaction of our Senses is low, short, and transient: But the Mind gives a more raised and extended Pleasure, and is capable of an Happiness founded upon Reason; not bounded and limited by the Circumstances that Bodies are confin'd to. 10

97. Here it is we ought to search out our Pleasure, where the Field is large and full of Variety, and of an induring Nature: Sickness, Poverty, or Disgrace, being not able to shake it, because it is not under the moving Influences of Worldly Contingencies. 11

98. The Satisfaction of those that do so is in well-doing, and in the Assurance they have of a future Reward: That they are best loved of those they love most, and that they enjoy and value the Liberty of their Minds above that of their Bodies; having the whole Creation for their Prospect, the most Noble and Wonderful Works and Providences of God, the Histories of the Antients, and in them the Actions and Examples of the Vertuous; and lastly, themselves, their Affairs and Family, to exercise their Minds and Friendship upon. 12

99. Nothing can be more entire and without Reserve; nothing more zealous, affectionate and sincere; nothing more contented and constant than such a Couple; nor no greater temporal Felicity than to be one of them. 13

100. Between a Man and his Wife nothing ought to rule but Love. Authority is for Children and Servants; yet not without Sweetness. 14

101. As Love ought to bring them together, so it is the best Way to keep them well together. 15

102. Wherefore use her not as a Servant, whom thou would'st, perhaps, have serv'd Seven Years to have obtained. 16

103. An Husband and Wife that love and value one another, shew their Children and Servants, That they should do so too. Others visibly lose their Authority in their Families by their Contempt of one another; and teach their Children to be unnatural by their own Example. 17

104. It is a general Fault, not to be more careful to preserve Nature in Children; who, at least in the second Descent, hardly have the Feeling of their Relation; which must be an unpleasant Reflection to affectionate Parents. 18

105. Frequent Visits, Presents, intimate Correspondence and Intermarriages within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations. 19

1. Note. A suicide. [back]

2. Note. Dam. [back]

3. Note. One of an order of monks pledged to the observance of perpetual Lent. [back]

Friendship

106. Friendship is the next Pleasure we may hope for: And where we find it not at home, or have no home to find it in, we may seek it abroad. It is an Union of Spirits, a Marriage of Hearts, and the Bond thereof Vertue. 1

107. There can be no Friendship where there is no Freedom. Friendship loves a free Air, and will not be penned up in streight and narrow Enclosures. It will speak freely, and act so too; and take nothing ill where no ill is meant; nay, where it is, 'twill easily forgive, and forget too, upon small Acknowledgments. 2

108. Friends are true Twins in Soul; they Sympathize in every thing, and have the Love and Aversion. 3

109. One is not happy without the other, nor can either of them be miserable alone. As if they could change Bodies, they take their turns in Pain as well as in Pleasure; relieving one another in their most adverse Conditions. 4

110. What one enjoys, the other cannot Want. Like the Primitive Christians, they have all things in common, and no Property but in one another.

Qualities of a Friend

111. A true Friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a Friend unchangeably. 1

112. These being the Qualities of a Friend, we are to find them before we chuse one. 2

113. The Covetous, the Angry, the Proud, the Jealous, the Talkative, cannot but make ill Friends, as well as the False. 3

114. In short, chuse a Friend as thou dost a Wife, till Death separate you. 4

115. Yet be not a Friend beyond the Altar: but let Virtue bound thy Friendship: Else it is not Friendship, but an Evil Confederacy. 5

116. If my Brother or Kinsman will be my Friend, I ought to prefer him before a Stranger, or I shew little Duty or Nature to my Parents. 6

117. And as we ought to prefer our Kindred in Point of Affection, so too in Point of Charity, if equally needing and deserving. 7

Caution and Conduct

118. Be not easily acquainted, lest finding Reason to cool, thou makest an Enemy instead of a good Neighbor. 1

119. Be Reserved, but not Sour; Grave, but not Formal; Bold, but not Rash; Humble, but not Servile; Patient, not Insensible; Constant, not Obstinate; Chearful, not Light; Rather Sweet than Familiar; Familiar, than Intimate; and Intimate with very few, and upon very good Grounds. 2

120. Return the Civilities thou receivest, and be grateful for Favors.

Reparation

121. If thou hast done an Injury to another, rather own it than defend it. One way thou gainest Forgiveness, the other, thou doubl'st the Wrong and Reckoning. 1

122. Some oppose Honor to Submission: But it can be no Honor to maintain, what it is dishonorable to do. 2

123. To confess a Fault, that is none, out of Fear, is indeed mean: But not to be afraid of standing in one, is Brutish. 3

124. We should make more Haste to Right our Neighbor, than we do to wrong him, and instead of being Vindictive, we should leave him to be Judge of his own Satisfaction. 4

125. True Honor will pay treble Damages, rather than justifie one wrong with another. 5

126. In such Controversies, it is but too common for some to say, Both are to blame, to excuse their own Unconcernedness, which is a base Neutrality. Others will cry, They are both alike; thereby involving the Injured with the Guilty, to mince the Matter for the Faulty, or cover their own Injustice to the wronged Party. 6

127. Fear and Gain are great Perverters of Mankind, and where either prevail, the Judgment is violated.

Rules of Conversation

128. Avoid Company where it is not profitable or necessary; and in those Occasions speak little, and last. 1

129. Silence is Wisdom, where Speaking is Folly; and always safe. 2

130. Some are so Foolish as to interrupt and anticipate those that speak, instead of hearing and thinking before they answer; which is uncivil as well as silly. 3

131. If thou thinkest twice, before thou speakest once, thou wilt speak twice the better for it. 4

132. Better say nothing than not to the Purpose. And to speak pertinently, consider both what is fit, and when it is fit to speak. 5

133. In all Debates, let Truth be thy Aim, not Victory, or an unjust Interest: And endeavor to gain, rather than to expose thy Antagonist. 6

134. Give no Advantage in Argument, nor lose any that is offered. This is a Benefit which arises from Temper. 7

135. Don't use thy self to dispute against thine own Judgment, to shew Wit, lest it prepare thee to be too indifferent about what is Right: Nor against another Man, to vex him, or for mere Trial of Skill; since to inform, or to be informed, ought to be the End of all Conferences. 8

136. Men are too apt to be concerned for their Credit, more than for the Cause.

Eloquence

137. There is a Truth and Beauty in Rhetorick; but it oftener serves ill Turns than good ones. 1

138. Elegancy, is a good Meen and Address given to Matter, be it by proper or figurative Speech: Where the Words are apt, and allusions very natural, Certainly it has a moving Grace: But it is too artificial for Simplicity, and oftentimes for Truth. The Danger is, lest it delude the Weak, who in such Cases may mistake the Handmaid for the Mistress, if not Error for Truth. 2

139. 'T is certain Truth is least indebted to it, because she has least need of it, and least uses it. 3

140. But it is a reprovable Delicacy in them, that despise Truth in plain Cloths. 4

141. Such Luxuriants have but false Appetites; like those Gluttons, that by Sawces force them, where they have no Stomach, and Sacrifice to their Pallate, not their Health: Which cannot be without great Vanity, nor That without some Sin.

Temper

142. Nothing does Reason more Right, than the Coolness of those that offer it: For Truth often suffers more by the Heat of its Defenders, than from the Arguments of its Opposers. 1

143. Zeal ever follows an Appearance of Truth, and the Assured are too apt to be warm; but 't is their weak side in Argument; Zeal being better shewn against Sin, than Persons or their Mistakes.

Truth

144. Where thou art Obliged to speak, be sure speak the Truth: For Equivocation is half way to Lying, as Lying, the whole way to Hell. 1

Justice

145. Believe nothing against another but upon good Authority: Nor report what may hurt another, unless it be a greater hurt to others to conceal it.

Secrecy

146. It is wise not to seek a Secret, and honest not to reveal one. 1

147. Only trust thy self, and another shall not betray thee. 2

148. Openness has the Mischief, though not the Malice of Treachery.

Complacency

149. Never assent merely to please others. For that is, besides Flattery, oftentimes Untruth; and discovers a Mind liable to be servile and base: Nor contradict to vex others, for that shows an ill Temper, and provokes, but profits no Body.

Shifts

150. Do not accuse others to excuse thy self; for that is neither Generous nor Just. But let Sincerity and Ingenuity be thy Refuge, rather than Craft and Falsehood: for Cunning borders very near upon Knavery. 1

151. Wisdom never uses nor wants it. Cunning to Wise, is as an Ape to a Man.

Interest

152. Interest has the Security, tho' not the Virtue of a Principle. As the World goes 't is the surer side; For Men daily leave both Relations and Religion to follow it. 1

153. 'T is an odd Sight, but very evident, That Families and Nations, of cross Religions and Humors unite against those of their own, where they find an Interest to do it. 2

154. We are tied down by our Senses to this World; and where that is in Question, it can be none with Worldly Men, whether they should not forsake all other Considerations for it.

Inquiry.

155. Have a care of Vulgar Errors. Dislike, as well as Allow Reasonably. 1

156. Inquiry is Human; Blind Obedience Brutal. Truth never loses by the one, but often suffers by the other. 2

157. The usefulest Truths are plainest: And while we keep to them, our Differences cannot rise high. 3

158. There may be a Wantonness in Search, as well as a Stupidity in Trusting. It is great Wisdom equally to avoid the Extrems. 4

Right-timing

159. Do nothing improperly. Some are Witty, Kind, Cold, Angry, Easie, Stiff, Jealous, Careless, Cautious, Confident, Close, Open, but all in the wrong Place. 1

160. It is all mistaking where the Matter is of Importance. 2

161. It is not enough that a thing be Right, if it be not fit to be done. If not Imprudent, tho' Just, it is not advisable. He that loses by getting, had better lose than get.

Knowledge

162. Knowledge is the Treasure, but Judgment the Treasurer of a Wise Man. 1

163. He that has more Knowledge than Judgment, is made for another Man's use more than his own. 2

164. It cannot be a good Constitution, where the Appetite is great and the Digestion is weak. 3

165. There are some Men like Dictionaries; to be lookt into upon occasions, but have no Connection, and are little entertaining. 4

166. Less Knowledge than Judgment will always have the advantage upon the Injudicious knowing Man. 5

167. A Wise Man makes what he learns his own, 'tother shows he's but a Copy, or a Collection at most.

Wit

168. Wit is an happy and striking way of expressing a Thought. 1

169. 'T is not often tho' it be lively and mantling, that it carries a great Body with it. 2

170. Wit therefore is fitter for Diversion than Business, being more grateful to Fancy than Judgment. 3

171. Less Judgment than Wit, is more Sale than Ballast. 4

172. Yet it must be confessed, that Wit gives an Edge to Sense, and recommends it extreamly. 5

173. Where Judgment has Wit to express it, there's the best Orator. 6

Obedience to Parents

174. If thou wouldest be obeyed, being a Father; being a Son, be Obedient. 1

175. He that begets thee, owes thee; and has a natural Right over thee. 2

176. Next to God, thy Parents; next them, the Magistrate. 3

177. Remember that thou are not more indebted to thy Parents for thy Nature, than for thy Love and Care. 4

178. Rebellion therefore in Children, was made Death by God's Law, and the next Sin to Idolatry, in the People; which is renouncing of God, the Parent of all. 5

179. Obedience to Parents is not only our Duty, but our Interest. If we received our Life from them, We prolong it by obeying them: For Obedience is the first Commandment with Promise. 6

180. The Obligation is as indissolvable as the Relation. 7

181. If we must not disobey God to obey them; at least we must let them see, that there is nothing else in our refusal. For some unjust Commands cannot excuse the general Neglect of our Duty. They will be our Parents and we must be their Children still: And if we cannot act for them against God, neither can we act against them for ourselves or anything else. 8

Bearing

182. A Man in Business must put up many Affronts, if he loves his own Quiet. 1

183. We must not pretend to see all that we see, if we would be easie. 2

184. It were endless to dispute upon everything that is disputable. 3

185. A vindictive Temper is not only uneasie to others, but to them that have it.

Promising

186. Rarely Promise: But, if Lawful, constantly perform. 1

187. Hasty Resolutions are of the Nature of Vows; and to be equally avoided. 2

188. I will never do this, says one, yet does it: I am resolved to do this, says another; but flags upon second Thoughts: Or does it, tho' awkwardly, for his Word's sake: As if it were worse to break his Word, than to do amiss in keeping it. 3

189. Wear none of thine own Chains; but keep free, whilst thou art free. 4

190. It is an Effect of Passion that Wisdom corrects, to lay thy self under Resolutions that cannot be well made, and must be worse performed.

Fidelity

191. Avoid all thou canst to be Entrusted: But do thy utmost to discharge the Trust thou undertakest: For Carelessness is Injurious, if not Unjust. 1

192. The Glory of a Servant is Fidelity; which cannot be without Diligence, as well as Truth. 2

193. Fidelity has Enfranchised Slaves, and Adopted Servants to be Sons. 3

194. Reward a good Servant well: And rather quit than Disquiet thy self with an ill one.

Master

195. Mix Kindness with Authority; and rule more by Discretion than Rigor. 1

196. If thy Servant be faulty, strive rather to convince him of his Error, than discover thy Passion: And when he is sensible, forgive him. 2

197. Remember he is thy Fellow-Creature, and that God's Goodness, not thy Merit, has made the Difference betwixt Thee and Him. 3

198. Let not thy Children Domineer over thy Servants: Nor suffer them to slight thy Children. 4

199. Suppress Tales in the general: But where a Matter requires notice, encourage the Complaint, and right the Aggrieved. 5

200. If a Child, he ought to Entreat, and not to Command; and if a Servant, to comply where he does not obey. 6

201. Tho' there should be but one Master and Mistress in a Family, yet Servants should know that Children have the Reversion.

Servant

202. Indulge not unseemly Things in thy Master's Children, nor refuse them what is fitting: For one is the highest Unfaithfulness, and the other, Indiscretion as well as Disrespect. 1

203. Do thine own Work honestly and chearfully: And when that is done, help thy Fellow; that so another time he may help thee. 2

204. If thou wilt be a Good Servant, thou must be True; and thou canst not be True if thou Defraud'st thy Master. 3

205. A Master may be Defrauded many ways by a servant: As in Time, Care, Pains, Money, Trust. 4

206. But, a True Servant is the Contrary: He 's Diligent, Careful, Trusty. He Tells no Tales, Reveals no Secrets, Refuses no Pains: Not to be Tempted by Gain, nor aw'd by Fear, to Unfaithfulness. 5

207. Such a Servant, serves God in serving his Master; and has double Wages for his Work, to wit, Here and Hereafter.

Jealousy

208. Be not fancifully Jealous: For that is Foolish; as, to be reasonably so, is Wise. 1

209. He that superfines up another Man's Actions, cozens himself, as well as injures them. 2

210. To be very subtil and scrupulous in Business, is as hurtful, as being over-confident and secure. 3

211. In difficult Cases, such a Temper is Timorous; and in dispatch Irresolute. 4

212. Experience is a safe Guide: And a Practical Head, is a great Happiness in Business.

Posterity

213. We are too careless of Posterity; not considering that as they are, so the next Generation will be. 1

214. If we would amend the World, we should mend Our selves; and teach our Children to be, not what we are, but what they should be. 2

215. We are too apt to awaken and turn up their Passions by the Examples of our own; and to teach them to be pleased, not with what is best, but with what pleases best. 3

216. It is our Duty, and ought to be our Care, to ward against that Passion in them, which is more especially our Own Weakness and Affliction: For we are in great measure accountable for them, as well as for our selves. 4

217. We are in this also true Turners of the World upside down; For Money is first, and Virtue last, and least in our care. 5

218. It is not How we leave our Children, but What we leave them. 6

219. To be sure Virtue is but a Supplement, and not a Principal in their Portion and Character: And therefore we see so little Wisdom or Goodness among the Rich, in proportion to their Wealth.

A Country Life

220. The Country Life is to be preferr'd; for there we see the Works of God; but in Cities little else but the Works of Men: And the one makes a better Subject for our Contemplation than the other. 1

221. As Puppets are to Men, and Babies ㊦ to Children, so is Man's Workmanship to God's: We are the Picture, he the Reality. 2

222. God's Works declare his Power, Wisdom and Goodness; but Man's Works, for the most part, his Pride, Folly and Excess. The one is for use, the other, chiefly, for Ostentation and Lust. 3

223. The Country is both the Philosopher's Garden and his Library, in which he Reads and Contemplates the Power, Wisdom and Goodness of God. 4

224. It is his Food as well as Study; and gives him Life, as well as Learning. 5

225. A Sweet and Natural Retreat from Noise and Talk, and allows opportunity for Reflection, and gives the best Subjects for it. 6

226. In short, 't is an Original, and the Knowledge and Improvement of it, Man's oldest Business and Trade, and the best he can be of. 7

1. Note. Dolls. [back]

Art and Project

227. Art, is Good, where it is beneficial. Socrates wisely bounded his Knowledge and Instruction by Practice. 1

228. Have a care therefore of Projects: And yet despise nothing rashly, or in the Lump. 2

229. Ingenuity, as well as Religion, sometimes suffers between two Thieves; Pretenders and Despisers. 3

230. Though injudicious and dishonest Projectors often discredit Art, yet the most useful and extraordinary Inventions have not, at first, escap'd the Scorn of Ignorance; as their Authors, rarely, have cracking of their Heads, or breaking their backs. 4

231. Undertake no Experiment, in Speculation, that appears not true in Art; nor then, at thine own Cost, if costly or hazardous in making. 5

232. As many Hands make light Work, so several Purses make cheap Experiments.

Industry

233. Industry, is certainly very commendable, and supplies the want of Parts. 1

234. Patience and Diligence, like Faith, remove Mountains. 2

235. Never give out while there is Hope; but hope not beyond Reason, for that shews more Desire than Judgment. 3

236. It is a profitable Wisdom to know when we have done enough: Much Time and Pains are spared, in not flattering our selves against Probabilities.

Temporal Happiness

237. Do Good with what thou hast, or it will do thee no good. 1

238. Seek not to be Rich, but Happy. The one lies in Bags, the other in Content: which Wealth can never give. 2

239. We are apt to call things by wrong Names. We will have Prosperity to be Happiness, and Adversity to be Misery; though that is the School of Wisdom, and oftentimes the way to Eternal Happiness. 3

240. If thou wouldest be Happy, bring thy Mind to thy Condition, and have an Indifferency for more than what is sufficient. 4

241. Have but little to do, and do it thy self: And do to others as thou wouldest have them do to thee: So, thou canst not fail of Temporal Felicity. 5

242. The generality are the worse for their Plenty: The Voluptuous consumes it, the Miser hides it: 'T is the good Man that uses it, and to good Purposes. But such are hardly found among the Prosperous. 6

243. Be rather Bountiful, than Expensive. 7

244. Neither make nor go to Feasts, but let the laborious Poor bless thee at Home in their Solitary Cottages. 8

245. Never voluntarily want what thou hast in Possession; nor so spend it as to involve thyself in want unavoidable. 9

246. Be not tempted to presume by Success: For many that have got largely, have lost all, by coveting to get more. 10

247. To hazard much to get much, has more of Avarice than Wisdom. 11

248. It is great Prudence both to Bound and Use Prosperity. 12

249. Too few know when they have Enough; and fewer know how to employ it. 13

250. It is equally adviseable not to part lightly with what is hardly gotten, and not to shut up closely what flows in freely. 14

251. Act not the Shark upon thy Neighbors; nor take Advantage of the Ignorance, Prodigality or Necessity of any one: For that is next door to Fraud, and, at best, makes but an Unblest Gain. 15

252. It is oftentimes the Judgment of God upon Greedy Rich Men, that he suffers them to push on their Desires of Wealth to the Excess of over-reaching, grinding or oppression, which poisons all the rest they have gotten: So that it commonly runs away as fast, and by as bad ways as it was heap'd up together.

Respect

253. Never esteem any Man, or thy self, the more for Money; nor think the meaner of thy self or another for want of it: Vertue being the just Reason of respecting, and the want of it, of slighting any one. 1

254. A man like a Watch, is to be valued for its Goings. 2

255. He that prefers him upon other accounts, bows to an Idol. 3

256. Unless Virtue guide us, our Choice must be wrong. 4

257. An able bad Man, is an ill Instrument, and to be shunned as the Plague. 5

258. Be not deceived with the first appearances of things, but give thy self Time to be in the right. 6

259. Show, is not Substance: Realities Govern Wise Men. 7

260. Have a Care therefore where there is more Sail than Ballast. 8

Hazard

261. In all Business it is best to put nothing to hazard: But where it is unavoidable, be not rash, but firm and resign'd. 1

262. We should not be troubled for what we cannot help: But if it was our Fault, let it be so no more. Amendment is Repentance, if not Reparation. 2

263. As a Desperate Game needs an able Gamester, so Consideration often would prevent, what the best skill in the World Cannot Recover. 3

264. Where the Probability of Advantage exceeds not that of Loss, Wisdom never Adventures. 4

265. To Shoot well Flying is well; but to Chose it, has more of Vanity than Judgment. 5

266. To be Dextrous in Danger is a Virtue; but to Court Danger to show it, is Weakness.

Detraction

267. Have a care of that base Evil Detraction. It is the Fruit of Envy, as that is of Pride; the immediate Offspring of the Devil: Who, of an Angel, a Lucifer, a Son of the Morning, made himself a Serpent, a Devil, a Beelzebub, and all that is obnoxious to the Eternal Goodness. 1

268. Vertue is not secure against Envy. Men will Lessen what they won't Imitate. 2

269. Dislike what deserves it, but never Hate: For that is of the Nature of Malice; which is almost ever to Persons, not Things, and is one of the blackest Qualities Sin begets in the Soul.

270. It were an happy Day if Men could bound and qualifie their Resentments with Charity to the Offender: For then our Anger would be without Sin, and better convict and edifie the Guilty; which alone can make it lawful. 1

271. Not to be provok'd is best: But if mov'd, never correct till the Fume is spent; For every Stroke our Fury strikes, is sure to hit our selves at last. 2

272. If we did but observe the Allowances our Reason makes upon Reflection, when our Passion is over, we could not want a Rule how to behave our selves again in the like Occasions. 3

273. We are more prone to Complain than Redress, and to Censure than Excuse. 4

274. It is next to unpardonable, that we can so often Blame what we will not once mend. It shews, we know, but will not do our Master's Will. 5

275. They that censure, should Practice: Or else let them have the first stone, and the last too.

Trick

276. Nothing needs a Trick but a Trick; Sincerity loathes one. 1

277. We must take care to do Right Things Rightly: For a just Sentence may be unjustly executed. 2

278. Circumstances give great Light to true Judgment, if well weigh'd.

Passion

279. Passion is a sort of Fever in the Mind, which ever leaves us weaker than it found us. 1

280. But being, intermitting to be sure, 't is curable with care. 2

281. It more than any thing deprives us of the use of our Judgment; for it raises a Dust very hard to see through. 3

282. Like Wine, whose Lees fly by being jogg'd, it is too muddy to Drink. 4

283. It may not unfitly be termed, the Mob of the Man, that commits a Riot upon his Reason. 5

284. I have sometimes thought, that a Passionate Man is like a weak Spring that cannot stand long lock'd. 6

285. And as true, that those things are unfit for use, that can't bear small Knocks, without breaking. 7

286. He that won't hear can't Judge, and he that can't bear Contradiction, may, with all his Wit, miss the Mark. 8

287. Objection and Debate Sift out Truth, which needs Temper as well as Judgment. 9

288. But above all, observe it in Resentments, for their Passion is most Extravagant. 10

289. Never chide for Anger, but Instruction. 11

290. He that corrects out of Passion, raises Revenge sooner than Repentance. 12

291. It has more of Wantonness than Wisdom, and resembles those that Eat to please their Pallate, rather than their Appetite. 13

292. It is the difference between a Wise and a Weak Man; This Judges by the Lump, that by Parts and their Connection. 14

293. The Greeks use to say, all Cases are governed by their Circumstances. The same thing may be well and ill as they change or vary the Matter. 15

294. A Man's Strength is shewn by his Bearing. Bonum Agere, & Male Pati, Regis est. ④16

1. Note. To do good and ill to endure is the part of a king. [back]

Personal Cautions

295. Reflect without Malice but never without Need. 1

296. Despise no Body, nor no Condition; lest it come to be thine own.

2

297. Never Rail nor Taunt. The one is Rude, the other Scornful, and both Evil. 3

298. Be not provoked by Injuries, to commit them. 4

299. Upbraid only Ingratitude. 5

300. Haste makes Work which Caution prevents. 6

301. Tempt no Man; lest thou fall for it. 7

302. Have a care of presuming upon After-Games: 注 For if that miss, all is gone. 8

303. Opportunities should never be lost, because they can hardly be regained. 9

304. It is well to cure, but better to prevent a Distemper. The first shows more Skill, but the last more Wisdom. 10

305. Never make a Tryal of Skill in difficult or hazardous Cases. 11

306. Refuse not to be informed: For that shews Pride or Stupidity. 12

307. Humility and Knowledge in poor Cloaths, excel Pride and Ignorance in costly attire. 13

308. Neither despise, nor oppose, what thou dost not understand. 14

1. Note. A second game played to reverse the issue of the first. [back]

Ballance

309. We must not be concern'd above the Value of the thing that engages us; nor raised above Reason, in maintaining what we think reasonable. 1

310. It is too common an Error, to invert the Order of Things; by making an End of that which is a Means, and a Means of that which is an End. 2

311. Religion and Government escape not this Mischief: The first is too often made a Means instead of an End; the other an End instead of a Means. 3

312. Thus Men seek Wealth rather than Subsistence; and the End of Cloaths is the least Reason of their Use. Nor is the satisfying of our Appetite our End in Eating, so much as the pleasing of our Pallate. The like may also be said of Building, Furniture, &c. where the Man rules not the Beast, and Appetite submits not to Reason. 4

313. It is great Wisdom to proportion our Esteem to the Nature of the Thing: For as that way things will not be undervalued, so neither will they engage as above their intrinsick worth. 5

314. If we suffer little Things to have great hold upon us, we shall be as much transported for them, as if they deserv'd it. 6

315. It is an old Proverb, *Maxima bella ex levissimis causis*: The greatest Feuds have had the smallest Beginnings. 7

316. No matter what the Subject of the Dispute be, but what place we give it in our Minds: For that governs our Concern and Resentment. 8

317. It is one of the fatalest Errors of our Lives, when we spoil a good Cause by an ill Management: And it is not impossible but we may mean well in an ill Business; but that will not defend it. 9

318. If we are but sure the End is Right, we are too apt to gallop over all Bounds to compass it; not considering that lawful Ends may be very unlawfully attained. 10

319. Let us be careful to take just ways to compass just Things; that they may last in their Benefits to us. 11

320. There is a troublesome Humor some Men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, tho' other ways very desirable. 12

321. This comes of an over-fulness of our selves; and shows we are more concern'd for Praise, than the Success of what we think a good Thing.
13

Popularity

322. Affect not to be seen, and Men will less see thy Weakness. 1

323. They that shew more than they are, raise an Expectation they cannot answer; and so lose their Credit, as soon as they are found out. 2

324. Avoid Popularity. It has many Snares, and no real Benefit to thy self; and Uncertainty to others.

Privacy

325. Remember the Proverb, Bene qui latuit, bene vixit. They are happy that live Retiredly. 1

326. If this be true, Princes and their Grandees, of all Men, are the unhappiest: For they live least alone: And they that must be enjoyed by every Body, can never enjoy themselves as they should. 2

327. It is the Advantage little Men have upon them; they can be Private, and have leisure for Family Comforts, which are the greatest worldly Contents Men can enjoy. 3

328. But they that place Pleasure in Greediness, seek it there: And we see Rule is as much the Ambition of some Natures, as Privacy is the Choice of others. 4

Government

329. Government has many Shapes: But 't is Sovereignty, tho' not Freedom, in all of them. 1

330. Rex & Tyrannus are very different Characters: One Rules his People by Laws, to which they consent; the other by his absolute Will and Power. That is call'd Freedom, This Tyranny. 2

331. The first is endanger'd by the Ambition of the Popular, which shakes the Constitution: The other by an ill Administration, which hazards the Tyrant and his Family. 3

332. It is great Wisdom in Princes of both sorts, not to strain Points too high with their People: For whether the People have a Right to oppose them or not, they are ever sure to attempt it, when things are carried too far; though the Remedy oftentimes proves worse than the Disease. 4

333. Happy that King who is great by Justice, and that People who are free by Obedience. 5

334. Where the Ruler is Just, he may be strict; else it is two to one it turns upon him: And tho' he should prevail, he can be no Gainer, where his People are the Losers. 6

335. Princes must not have Passions in Government, nor Resent beyond Interest and Religion. 7

336. Where Example keeps pace with Authority, Power hardly fails to be obey'd, and Magistrates to be honor'd. 8

337. Let the People think they Govern and they will be Govern'd. 9

338. This cannot fail, if Those they Trust, are Trusted. 10

339. That Prince that is Just to them in great things, and Humors them sometimes in small ones, is sure to have and keep them from all the World. 11

340. For the People is the Politick Wife of the Prince, that may be better managed by Wisdom, than ruled by Force. 12

341. But where the Magistrate is partial and serves ill turns, he loses his Authority with the People; and gives the Populace opportunity to gratifie their Ambition: And to lay a Stumbling-block for his People to fall. 13

342. It is true, that where a Subject is more Popular than the Prince, the Prince is in Danger: But it is as true, that it is his own Fault: For no Body has the like Means, Interest or Reason, to be popular as He. 14

343. It is an unaccountable thing, that some Princes incline rather to be fear'd than lov'd; when they see, that Fear does not oftener secure a Prince against the Dissatisfaction of his People, than Love makes a Subject too many for such a Prince. 15

344. Certainly Service upon Inclination is like to go farther than Obedience upon Compulsion. 16

345. The Romans had a just Sense of this, when they plac'd Optimus before Maximus, to their most Illustrious Captains and Cesars. 17

346. Besides, Experience tells us, That Goodness raises a nobler Passion in the Soul, and gives a better Sense of Duty than Severity. 18

347. What did Pharaoh get by increasing the Israelites Task? Ruine to himself in the End. 19

348. Kings, chiefly in this, should imitate God: Their Mercy should be above all their Works. 20

349. The Difference between the Prince and the Peasant, is in this World: But a Temper ought to be observ'd by him that has the Advantage here, because of the Judgment in the next. 21

350. The End of every thing should direct the Means: Now that of Government being the Good of the whole, nothing less should be the Aim of the Prince. 22

351. As often as Rulers endeavor to attain just Ends by just Mediums, they are sure of a quiet and easy Government; and as sure of Convulsions, where the Nature of things are violated, and their Order overrul'd. 23

352. It is certain, Princes ought to have great Allowances made them for Faults in Government; since they see by other People's Eyes, and hear by their Ears. But Ministers of State, their immediate Confidants and Instruments, have much to answer for, if to gratifie private Passions, they misguide the Prince to do publick Injury. 24

353. Ministers of State should undertake their Posts at their Peril. If Princes overrule them, let them shew the Law, and humbly resign: If Fear,

Gain or Flattery prevail, let them answer it to the Law. 25

354. The Prince cannot be preserv'd, but where the Minister is punishable: For People, as well as Princes, will not endure Imperium in Imperio. 注 26

355. If Ministers are weak or ill Men, and so spoil their Places, it is the Prince's Fault that chose them: But if their Places spoil them, it is their own Fault to be made worse by them. 27

356. It is but just that those that reign by their Princes, should suffer for their Princes: For it is a safe and necessary Maxim, not to shift Heads in Government, while the Hands are in being that should answer for them. 28

357. And yet it were intolerable to be a Minister of State, if every Body may be Accuser and Judge. 29

358. Let therefore the false Accuser no more escape an exemplary Punishment, than the Guilty Minister. 30

359. For it profanes Government to have the Credit of the leading Men in it, subject to vulgar Censure; which is often ill grounded. 31

360. The Safety of a Prince, therefore consists in a well-chosen Council: And that only can be said to be so, where the Persons that compose it are qualified for the Business that comes before them. 32

361. Who would send to a Taylor to make a Lock, or to a Smith to make a Suit of Cloaths? 33

362. Let there be Merchants for Trade, Seamen for the Admiralty, Travellers for Foreign Affairs, some of the Leading Men of the Country for

Home-Business, and Common and Civil Lawyers to advise of Legality and Right: Who should always keep to the strict Rules of Law. 34

363. Three Things contribute much to ruin Governments; Looseness, Oppression and Envy. 35

364. Where the Reins of Government are too slack, there the Manners of the People are corrupted: And that destroys Industry, begets Effeminacy, and provokes Heaven against it. 36

365. Oppression makes a Poor Country, and a Desperate People, who always wait an Opportunity to change. 37

366. He that ruleth over Men, must be just, ruling in the Fear of God, said an old and a wise King. 38

367. Envy disturbs and distracts Government, clogs the Wheels, and perplexes the Administration: And nothing contributes more to the Disorder, than a partial distribution of Rewards, and Punishments in the Sovereign. 39

368. As it is not reasonable that Men should be compell'd to serve; so those that have Employments should not be endured to leave them humorously. 40

369. Where the State intends a Man no Affront, he should not Affront the State. 41

1. Note. An empire within an empire. [back]

A Private Life

370. Private Life is to be preferr'd; the Honor and Gain of publick Posts, bearing no proportion with the Comfort of it. The one is free and quiet, the other servile and noisy. 1

371. It was a great Answer of the Shunamite Woman, I dwell among my own People. 2

372. They that live of their own, neither need, nor often list to wear the Livery of the Publick. 3

373. Their Subsistence is not during Pleasure; nor have they patrons to please or present. 4

374. If they are not advanced, neither can they be disgraced. And as they know not the Smiles of Majesty, so they feel not the Frowns of Greatness; or the Effects of Envy. 5

375. If they want the Pleasures of a Court, they also escape the Temptations of it. 6

376. Private Men, in fine, are so much their own, that paying common Dues, they are Sovereigns of all the rest.

A Publick Life

377. Yet the Publick must and will be served; and they that do it well, deserve publick Marks of Honor and Profit. 1

378. To do so, Men must have publick Minds, as well as Salaries; or they will serve private Ends at the Publick Cost. 2

379. Governments can never be well administered, but where those entrusted make Conscience of well discharging their Place.

Qualifications

380. Five Things are requisite to a good Officer; Ability, Clean Hands, Dispatch, Patience and Impartiality. 1

Capacity

381. He that understands not his Employment, whatever else he knows, must be unfit for it, and the Publick suffers by his Inexpertness. 1

382. They that are able, should be just too; or the Government may be the worse for their Capacity.

Clean Hands

383. Covetousness in such Men prompts them to prostitute the Publick for Gain. 1

384. The taking of a Bribe or Gratuity, should be punished with as severe Penalties, as the defrauding of the State. 2

385. Let Men have sufficient Salaries, and exceed them at their Peril. 3

386. It is a Dishonor to Government, that its Officers should live of Benevolence; as it ought to be Infamous for Officers to dishonor the Publick, by being twice paid for the same Business. 4

387. But to be paid, and not to do Business, is rank Oppression. 5

Dispatch

388. Dispatch is a great and good Quality in an Officer; where Duty, not Gain, excites it. But of this, too many make their private Market and Over-plus to their Wages. Thus the Salary is for doing, and the Bribe, for dispatching the Business: As if Business could be done before it were dispatched: Or what ought to be done, ought not to be dispatch'd: Or they were to be paid apart, one by the Government, t'other by the Party. 1

389. Dispatch is as much the Duty of an Officer, as doing; and very much the Honor of the Government he serves. 2

390. Delays have been more injurious than direct Injustice. 3

391. They too often starve those they dare not deny. 4

392. The very Winner is made a Loser, because he pays twice for his own; like those that purchase Estates Mortgaged before to the full Value. 5

393. Our Law says well, to delay Justice is Injustice. 6

394. Not to have a Right, and not to come at it, differs little. 7

395. Refuse or Dispatch is the Duty and Wisdom of a good Officer. 8

Patience

396. Patience is a Virtue every where; but it shines with great Lustre in the Men of Government. 1

397. Some are so Proud or Testy, they won't hear what they should redress. 2

398. Others so weak, they sink or burst under the weight of their Office, though they can lightly run away with the Salary of it. 3

399. Business can never be well done, that is not well understood: Which cannot be without Patience. 4

400. It is Cruelty indeed not to give the Unhappy an Hearing, whom we ought to help: But it is the top of Oppression to Browbeat the humble and modest Miserable, when they seek Relief. 5

401. Some, it is true, are unreasonable in their Desires and Hopes: But then we should inform, not rail at and reject them. 6

402. It is therefore as great an Instance of Wisdom as a Man in Business can give, to be Patient under the Impertinencies and Contradictions that attend it. 7

403. Method goes far to prevent Trouble in Business: For it makes the Task easy, hinders Confusion, saves abundance of Time, and instructs those that have Business depending, both what to do and what to hope.

Impartiality

404. Impartiality, though it be the last, is not the least Part of the Character of a good Magistrate. 1

405. It is noted as a Fault, in Holy Writ, even to regard the Poor: How much more the Rich in Judgment? 2

406. If our Compassions must not sway us; less should our Fears, Profits or Prejudices. 3

407. Justice is justly represented Blind, because she sees no Difference in the Parties concerned. 4

408. She has but one Scale and Weight, for Rich and Poor, Great and Small. 5

409. Her Sentence is not guided by the Person, but the Cause. 6

410. The Impartial Judge in Judgment, knows nothing but the Law: The Prince no more than the Peasant, his Kindred than a Stranger. Nay, his Enemy is sure to be upon equal Terms with his Friend, when he is upon the Bench. 7

411. Impartiality is the Life of Justice, as that is of Government. 8

412. Nor is it only a Benefit to the State, for private Families cannot subsist comfortably without it. 9

413. Parents that are partial, are ill obeyed by their Children; and partial Masters not better served by their Servants. 10

414. Partiality is always Indirect, if not Dishonest: For it shews a Byass where Reason would have none; if not an Injury, which Justice every where forbids. 11

415. As it makes Favorites without Reason, so it uses no Reason in judging of Actions: Confirming the Proverb, The Crow thinks her own Bird the fairest. 12

416. What some see to be no Fault in one, they will have Criminal in another. 13

417. Nay, how ugly do our own Failings look to us in the Persons of others, which yet we see not in our selves. 14

418. And but too common it is for some People, not to know their own Maxims and Principles in the Mouths of other Men, when they give occasion to use them. 15

419. Partiality corrupts our Judgment of Persons and Things, of our selves and others. 16

420. It contributes more than any thing to Factions in Government, and Fewds in Families. 17

421. It is prodigal Passion, that seldom returns 'till it is Hunger-bit, and Disappointments bring it within bounds. 18

422. And yet we may be indifferent, to a Fault.

Indifferency

423. Indifference is good in Judgment, but bad in Relation, and stark nought in Religion. 1

424. And even in Judgment, our Indifferency must be to the Persons, not Causes: For one, to be sure, is right.

Neutrality

425. Neutrality is something else than Indifferency; and yet of kin to it too. 1

426. A Judge ought to be Indifferent, and yet he cannot be said to be Neutral. 2

427. The one being to be Even in Judgment, and the other not to meddle at all. 3

428. And where it is Lawful, to be sure, it is best to be Neutral. 4

429. He that espouses Parties, can hardly divorce himself from their Fate; and more fall with their Party than rise with it. 5

430. A wise Neuter joins with neither; but uses both, as his honest Interest leads him. 6

431. A Neuter only has room to be a Peace-maker: For being of neither side, he has the Means of mediating a Reconciliation of both.

A Party.

432. And yet, where Right or Religion gives a Call, a Neuter must be a Coward or an Hypocrite. 1

433. In such Cases we should never be backward: nor yet mistaken. 2

434. When our Right or Religion is in question, then is the fittest time to assert it. 3

435. Nor must we always be Neutral where our Neighbors are concerned: For tho' Medling is a Fault, Helping is a Duty. 4

436. We have a Call to do good, as often as we have the Power and Occasion. 5

437. If Heathens could say, We are not born for our selves; surely Christians should practise it. 6

438. They are taught so by his Example, as well as Doctrine, from whom they have borrowed their Name.

Ostentation

439. Do what good thou canst unknown; and be not vain of what ought rather to be felt, than seen. 1

440. The Humble, in the Parable of the Day of Judgment, forgot their good Works; Lord, when did we do so and so? 2

441. He that does Good, for Good's sake, seeks neither Praise nor Reward; tho' sure of both at last.

Compleat Virtue

442. Content not thy self that thou art Virtuous in the general: For one Link being wanting, the Chain is defective. 1

443. Perhaps thou art rather Innocent than Virtuous, and owest more to thy Constitution, than thy Religion. 2

444. Innocent, is not to be Guilty: But Virtuous is to overcome our evil Inclinations. 3

445. If thou hast not conquer'd thy self in that which is thy own particular Weakness, thou hast no Title to Virtue, tho' thou art free of other Men's. 4

446. For a Covetous Man to inveigh against Prodigality, an Atheist against Idolatry, a Tyrant against Rebellion, or a Lyer against Forgery, and a Drunkard against Intemperance, is for the Pot to call the Kettle black. 5

447. Such Reproof would have but little Success; because it would carry but little Authority with it. 6

448. If thou wouldest conquer thy Weakness, thou must never gratify it. 7

449. No Man is compelled to Evil; his Consent only makes it his. 8

450. 'T is no Sin to be tempted, but to be overcome. 9

451. What Man in his right Mind, would conspire his own hurt? Men are beside themselves, when they transgress their Convictions. 10

452. If thou would'st not Sin, don't Desire; and if thou would'st not Lust, don't Embrace the Temptation: No, not look at it, nor think of it. 11

453. Thou would'st take much Pains to save thy Body: Take some, prithee, to save thy Soul.

Religion

454. Religion is the Fear of God, and its Demonstration on good Works; and Faith is the Root of both: For without Faith we cannot please God, nor can we fear what we do not believe. 1

455. The Devils also believe and know abundance: But in this is the Difference, their Faith works not by Love, nor their Knowledge by Obedience; and therefore they are never the better for them. And if ours be such, we shall be of their Church, not of Christ's: For as the Head is, so must the Body be. 2

456. He was Holy, Humble, Harmless, Meek, Merciful, &c. when among us; to teach us what we should be, when he was gone. And yet he is among us still, and in us too, a living and perpetual Preacher of the same Grace, by his Spirit in our Consciences. 3

457. A Minister of the Gospel ought to be one of Christ's making, if he would pass for one of Christ's Ministers. 4

458. And if he be one of his making, he Knows and Does as well as Believes. 5

459. That Minister whose Life is not the Model of his Doctrine, is a Babler rather than a Preacher; a Quack rather than a Physician of Value. 6

460. Of old Time they were made Ministers by the Holy Ghost: And the more that is an Ingredient now, the fitter they are for that Work. 7

461. Running Streams are not so apt to corrupt; nor Itinerant, as settled Preachers: But they are not to run before they are sent. 8

462. As they freely receive from Christ, so they give. 9

463. They will not make that a Trade, which they know ought not, in Conscience, to be one. 10

464. Yet there is no fear of their Living that design not to live by it. 11

465. The humble and true Teacher meets with more than he expects. 12

466. He accounts Content with Godliness great Gain, and therefore seeks not to make a Gain of Godliness. 13

467. As the Ministers of Christ are made by him, and are like him, so they beget People into the same Likeness. 14

468. To be like Christ then, is to be a Christian. And Regeneration is the only way to the Kingdom of God, which we pray for. 15

469. Let us to Day, therefore, hear his Voice, and not harden our Hearts; who speaks to us many ways. In the Scriptures, in our Hearts, by his Servants and his Providences: And the Sum of all is HOLINESS and CHARITY. 16

470. St. James gives a short Draught of this Matter, but very full and reaching, Pure Religion and undefiled before God the Father, is this, to visit the Fatherless and the Widows in their Affliction, and to keep our selves unspotted from the World. Which is compriz'd in these Two Words, CHARITY and PIETY. 17

471. They that truly make these their Aim, will find them their Attainment; and with them, the Peace that follows so excellent a Condition. 18

472. Amuse not thy self therefore with the numerous Opinions of the World, nor value thy self upon verbal Orthodoxy, Philosophy, or thy Skill in Tongues, or Knowledge of the Fathers: (too much the Business and Vanity of the World). But in this rejoyce, That thou knowest God, that is the Lord, who exerciseth loving Kindness, and Judgment, and Righteousness in the Earth. 19

473. Publick Worship is very commendable, if well performed. We owe it to God and good Example. But we must know, that God is not tyed to Time or Place, who is every where at the same Time: And this we shall know, as far as we are capable, if where ever we are, our Desires are to be with him. 20

474. Serving God, People generally confine to the Acts of Publick and Private Worship: And those, the more zealous do oftener repeat, in hopes of Acceptance. 21

475. But if we consider that God is an Infinite Spirit, and, as such, every where; and that our Saviour has taught us, That he will be worshipped in Spirit and in Truth; we shall see the shortness of such a Notion. 22

476. For serving God concerns the Frame of our Spirits, in the whole Course of our Lives; in every Occasion we have, in which we may shew our Love to his Law. 23

477. For as Men in Battle are continually in the way of shot, so we, in this World, are ever within the Reach of Temptation. And herein do we

serve God, if we avoid what we are forbid, as well as do what he commands. 24

478. God is better served in resisting a Temptation to Evil, than in many formal Prayers. 25

479. This is but Twice or Thrice a Day; but That every Hour and Moment of the Day. So much more is our continual Watch, than our Evening and Morning Devotion. 26

480. Wouldst thou then serve God? Do not that alone, which thou wouldest not that another should see thee do. 27

481. Don't take God's Name in vain, or disobey thy Parents, or wrong thy Neighbor, or commit Adultery even in thine Heart. 28

482. Neither be vain, Lascivious, Proud, Drunken, Revengeful or Angry: Nor Lye, Detract, Backbite, Overreach, Oppress, Deceive or Betray: But watch vigorously against all Temptations to these Things; as knowing that God is present, the Overseer of all thy Ways and most inward Thoughts, and the Avenger of his own Law upon the Disobedient, and thou wilt acceptably serve God. 29

483. Is it not reason, if we expect the Acknowledgments of those to whom we are bountiful, that we should reverently pay ours to God, our most magnificent and constant Benefactor? 30

484. The World represents a Rare and Sumptuous Palace, Mankind the great Family in it, and God the mighty Lord and Master of it. 31

485. We are all sensible what a stately Seat it is: The Heavens adorned with so many glorious Luminaries; and the Earth with Groves, Plains,

Valleys, Hills, Fountains, Ponds, Lakes and Rivers; and Variety of Fruits, and Creatures for Food, Pleasure and Profit. In short, how Noble an House he keeps, and the Plenty and Variety and Excellency of his Table; his Orders, Seasons and Suitableness of every Time and Thing. But we must be as sensible, or at least ought to be, what Careless and Idle Servants we are, and how short and disproportionable our Behavior is to his Bounty and Goodness: How long he bears, and often he reprieves and forgives us: Who, notwithstanding our Breach of Promises, and repeated Neglects, has not yet been provok'd to break up House, and send us to shift for our selves. Should not this great Goodness raise a due Sense in us of our Undutifulness, and a Resolution to alter our Course and mend our Manners; that we may be for the future more worthy Communicants at our Master's good and great Table? Especially since it is not more certain that we deserve his Displeasure than that we should feel it, if we continue to be unprofitable Servants. 32

486. But tho' God has replenisht this World with abundance of good Things for Man's Life and Comfort, yet they are all but Imperfect Goods. He only is the Perfect Good to whom they point. But alas! Men cannot see him for them; tho' they should always see him In them. 33

487. I have often wondered at the unaccountableness of Man in this, among other things; that tho' he loves Changes so well, he should care so little to hear or think of his last, great, and best Change too, if he pleases. 34

488. Being, as to our Bodies, composed of changeable Elements, we with the World, are made up of, and subsist by Revolution: But our Souls being of another and nobler Nature, we should seek our Rest in a more induring Habitation. 35

489. The truest end of Life, is, to know the Life that never ends. 36

490. He that makes this his Care, will find it his Crown at last. 37

491. Life else, were a Misery rather than a Pleasure, a Judgment, not a Blessing. 38

492. For to Know, Regret and Resent; to Desire, Hope and Fear, more than a Beast, and not live beyond him, is to make a Man less than a Beast. 39

493. It is the Amends of a short and troublesome Life, that Doing well, and Suffering ill, Entitles Man to One Longer and Better. 40

494. This ever raises the Good Man's Hope, and gives him Tastes beyond the other World. 41

495. As 't is his Aim, so none else can hit the Mark. 42

496. Many make it their Speculation, but 't is the Good Man's Practice. 43

497. His Work keeps Pace with his Life, and so leaves nothing to be done when he Dies. 44

498. And he that lives to live ever, never fears dying. 45

499. Nor can the Means be terrible to him that heartily believes the End. 46

500. For tho' Death be a Dark Passage, it leads to Immortality, and that's Recompence enough for Suffering of it. 47

501. And yet Faith Lights us, even through the Grave, being the Evidence of Things not seen. 48

502. And this is the Comfort of the Good, that the Grave cannot hold them, and that they live as soon as they die. 49

503. For Death is no more than a Turning of us over from Time to Eternity. 50

504. Nor can there be a Revolution without it; for it supposes the Dissolution of one form, in order to the Succession of another. 51

505. Death then, being the Way and Condition of Life, we cannot love to live, if we cannot bear to die. 52

506. Let us then not cozen our selves with the Shells and Husks of things; nor prefer Form to Power, nor Shadows to Substance: Pictures of Bread will not satisfie Hunger, nor those of Devotion please God. 53

507. This World is a Form; our Bodies are Forms; and no visible Acts of Devotion can be without Forms. But yet the less Form in Religion the better, since God is a Spirit: For the more mental our Worship, the more adequate to the Nature of God; the more silent, the more suitable to the Language of a Spirit. 54

508. Words are for others, not for our selves: Nor for God, who hears not as Bodies do; but as Spirits should. 55

509. If we would know this Dialect; we must learn of the Divine Principle in us. As we hear the Dictates of that, so God hears us. 56

510. There we may see him too in all his Attributes; Tho' but in little, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible, and dwelleth in that Light which no Eye can approach. But in his Image we may behold his Glory; enough to exalt our

Apprehensions of God, and to instruct us in that Worship which pleaseth him. 57

511. Men may Tire themselves in a Labyrinth of Search, and talk of God: But if we would know him indeed, it must be from the Impressions we receive of him; and the softer our Hearts are, the deeper and livelier those will be upon us. 58

512. If he has made us sensible of his Justice, by his Reproof; of his Patience, by his Forbearance; of his Mercy, by his Forgiveness; of his Holiness, by the Sanctification of our Hearts through his Spirit; we have a grounded Knowledge of God. This is Experience, that Speculation; This Enjoyment, that Report. In short, this is undeniable Evidence, with the realities of Religion, and will stand all Winds and Weathers. 59

513. As our Faith, so our Devotion should be lively. Cold Meat won't serve at those Repasts. 60

514. It 's a Coal from God's Altar must kindle our Fire: And without Fire, true Fire, no acceptable Sacrifice. 61

515. Open thou my Lips, and then, said the Royal Prophet, My Mouth shall praise God. But not 'till then. 62

516. The Preparation of the Heart, as well as Answer of the Tongue, is of the Lord: And to have it, our Prayers must be powerful, and our Worship grateful. 63

517. Let us chuse, therefore, to commune where there is the warmest Sense of Religion; where Devotion exceeds Formality, and Practice most corresponds with Profession; and where there is at least as much Charity as

Zeal: For where this Society is to be found, there shall we find the Church of God. 64

518. As Good, so Ill Men are all of a Church; and every Body knows who must be Head of it. 65

519. The Humble, Meek, Merciful, Just, Pious and Devout Souls, are everywhere of one Religion; and when Death has taken off the Mask, they will know one another, tho' the divers Liveries they wear here make them Strangers. 66

520. Great Allowances are to be made of Education, and personal Weaknesses: But 't is a Rule with me, that Man is truly Religious, that loves the Persuasion he is of, for the Piety rather than Ceremony of it. 67

521. They that have one End, can hardly disagree when they meet. At least their concern is in the Greater, moderates the value and difference about the lesser things. 68

522. It is a sad Reflection, that many Men hardly have any Religion at all; and most Men have none of their own: For that which is the Religion of their Education, and not of their Judgment, is the Religion of Another, and not Theirs. 69

523. To have Religion upon Authority, and not upon Conviction, is like a Finger Watch, to be set forwards or backwards, as he pleases that has it in keeping. 70

524. It is a Preposterous thing, that Men can venture their Souls where they will not venture their Money: For they will take their Religion upon trust, but not trust a Synod about the Goodness of Half a Crown. 71

525. They will follow their own Judgment when their Money is concerned, whatever they do for their Souls. 72

526. But to be sure, that Religion cannot be right, that a Man is the worse for having. 73

527. No Religion is better than an Unnatural One. 74

528. Grace perfects, but never sours or spoils Nature. 75

529. To be Unnatural in Defence of Grace, is a Contradiction. 76

530. Hardly any thing looks worse, than to defend Religion by ways that shew it has no Credit with us. 77

531. A Devout Man is one thing, a Stickler is quite another. 78

532. When our Maids exceed their just Bounds, we must needs discredit what we would recommend. 79

533. To be Furious in Religion, is to be Irreligiously Religious. 80

534. If he that is without Bowels, is not a Man; How then can he be a Christian? 81

535. It were better to be of no Church, than to be bitter for any. 82

536. Bitterness comes very near to Enmity, and that is Beelzebub; because the Perfection of Wickedness. 83

537. A good End cannot sanctifie evil Means; nor must we ever do Evil, that Good may come of it. 84

538. Some Folks think they may Scold, Rail, Hate, Rob and Kill too; so it be but for God's sake. 85

539. But nothing in us unlike him, can please him. 86

540. It is as great Presumption to send our Passions upon God's Errands, as it is to palliate them with God's Name. 87

541. Zeal dropped in Charity, is good, without it good for nothing: For it devours all it comes near. 88

542. They must first judge themselves, that presume to censure others: And such will not be apt to overshoot the Mark. 89

543. We are too ready to retaliate, rather than forgive, or gain by Love and Information. 90

544. And yet we could hurt no Man that we believe loves us. 91

545. Let us then try what Love will do: For if Men did once see we Love them, we should soon find they would not harm us. 92

546. Force may subdue, but Love gains: And he that forgives first, wins the Lawrel. 93

547. If I am even with my Enemy, the Debt is paid; but if I forgive it, I oblige him for ever. 94

548. Love is the hardest Lesson in Christianity; but, for that reason, it should be most our care to learn it. Difficilia quæ Pulchra. 注 95

549. It is a severe Rebuke upon us, that God makes us so many Allowances, and we make so few to our Neighbor: As if Charity had

nothing to do with Religion; Or Love with Faith, that ought to work by it.
96

550. I find all sorts of People agree, whatsoever were their Animosities, when humbled by the Approaches of Death: Then they forgive, then they pray for, and love one another: Which shews us, that it is not our Reason, but our Passion, that makes and holds up the Feuds that reign among men in their Health and Fulness. They, therefore, that live nearest to that which they should die, must certainly live best. 97

551. Did we believe a final Reckoning and Judgment; or did we think enough of what we do believe, we would allow more Love in Religion than we do; since Religion it self is nothing else but Love to God and Man. 98

552. He that lives in Love lives in God, says the Beloved Disciple: And to be sure a Man can live no where better. 99

553. It is most reasonable Men should value that Benefit, which is most durable. Now Tongues shall cease, and Prophecy fail, and Faith shall be consummated in Sight, and Hope in Enjoyment; but Love remains. 100

554. Love is indeed Heaven upon Earth; since Heaven above would not be Heaven without it: For where there is not Love; there is Fear: But perfect Love casts out Fear. And yet we naturally fear most to offend what we most Love. 101

555. What we Love, we 'll Hear; what we Love, we 'll Trust; and what we Love, we 'll serve, ay, and suffer for too. If you love me (says our Blessed Redeemer) keep my Commandments. Why? Why then he 'll Love us; then we shall be his Friends; then he 'll send us the Comforter; then whatsoever we ask, we shall receive; and then where he is we shall be also,

and that for ever. Behold the Fruits of Love; the Power, Vertue, Benefit and Beauty of Love! 102

556. Love is above all; and when it prevails in us all, we shall all be Lovely, and in Love with God and one with another.

Amen.

END OF PART I

1. Note. Those things are difficult which are beautiful. [back]

Part II

The Introduction to the Reader

THE TITLE of this Treatise shows, there was a former of the same Nature; and the Author hopes he runs no Hazard in recommending both to his Reader's Perusal. He is well aware of the low Reckoning the Labors of indifferent Authors are under, at a Time when hardly any Thing passes for current, that is not calculated to flatter the Sharpness of contending Parties. He is also sensible, that Books grow a very Drug, where they cannot raise and support their Credit, by their own Usefulness; and how far this will be able to do it, he knows not; yet he thinks himself tollerably safe in making it publick, in three Respects. 1

First, That the Purchase is small, and the Time but little, that is requisite to read it. 2

Next, Though some Men should not find it relish'd high enough for their finer Wits, or warmer Pallats, it will not perhaps be useless to those of lower Flights, and who are less engaged in publick Heats. 3

Lastly, The Author honestly aims at as general a Benefit as the Thing will bear; to Youth especially, whether he hits the Mark or not: And that without the least Ostentation, or any private Regards. 4

Let not Envy misinterpret his Intention, and he will be accountable for all other Faults.

VALE.

The Right Moralist

1. A Right Moralist, is a Great and Good Man, but for that Reason he is rarely to be found. 1

2. There are a Sort of People, that are fond of the Character, who, in my Opinion, have but little Title to it. 2

3. They think it enough, not to defraud a Man of his Pay, or betray his Friend; but never consider, That the Law forbids the one at his Peril, and that Virtue is seldom the Reason of the other. 3

4. But certainly he that Covets, can no more be a Moral Man, than he that Steals; since he does so in his Mind. Nor can he be one that Robs his Neighbor of his Credit, or that craftily undermines him of his Trade or Office. 4

5. If a Man pays his Taylor, but Debauches his Wife; Is he a current Moralist? 5

6. But what shall we say of the Man that Rebels against his Father, is an Ill Husband, or an Abusive Neighbor; one that 's Lavish of his Time, of his Health, and of his Estate, in which his Family is so nearly concerned? Must he go for a Right Moralist, because he pays his Rent well? 6

7. I would ask some of those Men of Morals, Whether he that Robs God and Himself too, tho' he should not defraud his Neighbor, be the Moral Man? 7

8. Do I owe my self Nothing? And do I not owe All to God? And if paying what we owe, makes the Moral Man, is it not fit we should begin to render our Dues, where we owe our very Beginning; ay, our All? 8

9. The Compleat Moralist begins with God; he gives him his Due, his Heart, his Love, his Service; the Bountiful Giver of his Well-Being, as well as Being. 9

10. He that lives without a Sense of this Dependency and Obligation, cannot be a Moral Man, because he does not make his Returns of Love and Obedience; as becomes an honest and a sensible Creature: Which very Term Implies he is not his own; and it cannot be very honest to misemploy another's Goods. 10

11. But can there be no Debt, but to a fellow Creature? Or, will our Exactness in paying those Dribling ones, while we neglect our weightier Obligations, Cancel the Bonds we lie under, and render us right and thorough Moralists? 11

12. As Judgments are paid before Bonds, and Bonds before Bills or Book-Debts, so the Moralist considers his Obligations according to their several Dignities. 12

In the first Place, Him to whom he owes himself. Next, himself, in his Health and Livelihood. Lastly, His other Obligations, whether Rational or Pecuniary; doing to others, to the Extent of his Ability, as he would have them do unto him. 13

13. In short, The Moral Man is he that Loves God above All, and his Neighbor as himself, which fulfils both Tables at once.

The World's Able Man

14. It is by some thought, the Character of an Able Man, to be Dark and not Understood. But I am sure that is not fair Play. 1

15. If he be so by Silence, 't is better; but if by Disguises, 't is insincere and hateful. 2

16. Secrecy is one Thing, false Lights is another. 3

17. The honest Man, that is rather free, than open, is ever to be preferr'd; especially when Sense is at Helm. 4

18. The Glorifying of the other Humor is in a Vice: For it is not Humane to be Cold, Dark, and Unconversable. I was a going to say, they are like Pick-Pockets in a Crowd, where a Man must ever have his Hand on his Purse; or as Spies in a Garrison, that if not prevented betrays it. 5

19. They are the Reverse of Human Nature, and yet this is the present World's Wise Man and Politician: Excellent Qualities for Lapland, where, they say, Witches, though not many Conjurors, dwell. 6

20. Like Highway-Men, that rarely Rob without Vizards, or in the same Wigs and Cloaths, but have a Dress for every Enterprize. 7

21. At best, he may be a Cunning Man, which is a sort of Lurcher in the Politicks. 8

22. He is never too hard for the Wise Man upon the Square, for that is out of his Element, and puts him quite by his Skill. 9

Nor are Wise Men ever catch'd by him, but when they trust him. 10

23. But as Cold and Close as he seems, he can and will please all, if he gets by it, though it should neither please God nor himself at bottom. 11

24. He is for every Cause that brings him Gain, but Implacable if disappointed of Success. 12

25. And what he cannot hinder, he will be sure to Spoil, by over-doing it. 13

26. None so Zealous then as he, for that which he cannot abide. 14

27. What is it he will not, or cannot do, to hide his true Sentiments. 15

28. For his Interest, he refuses no Side or Party; and will take the Wrong by the Hand, when t'other won't do, with as good a Grace as the Right. 16

29. Nay, he commonly chooses the Worst, because that brings the best Bribe: His Cause being ever Money. 17

30. He Sails with all Winds, and is never out of his Way, where any Thing is to be had. 18

31. A Privateer indeed, and everywhere a very Bird of Prey. 19

32. True to nothing but himself, and false to all Persons and Parties, to serve his own Turn. 20

33. Talk with him as often as you please, he will never pay you in good Coin; for 't is either False or Clipt. 21

34. But to give a False Reason for any Thing, let my Reader never learn of him, no more than to give a Brass Half-Crown for a good one: Not only because it is not true, but because it Deceives the Person to whom it is given; which I take to be an Immorality. 22

35. Silence is much more preferable, for it saves the Secret, as well as the Person's Honor. 23

36. Such as give themselves the Latitude of saying what they do not mean, come to be errant Jockeys at more Things than one; but in Religion and Politicks, 't is most pernicious. 24

37. To hear two Men talk the Reverse of their own Sentiments, with all the good Breeding and Appearance of Friendship imaginable, on purpose to Cozen or Pump each other, is to a Man of Virtue and Honor, one of the Melancholiest, as well as most Nauseous Thing in the World. 25

38. But that it should be the Character of an Able Man, is to Disinherit Wisdom, and Paint out our Degeneracy to the Life, by setting up Fraud, an errant Impostor, in her Room. 26

39. The Tryal of Skill between these two is, who shall believe least of what t'other says; and he that has the Weakness, or good Nature to give out first, (viz. to believe any Thing t'other says) is look'd upon to be Trick'd. 27

40. I cannot see the Policy, any more than the Necessity, of a Man's Mind always giving the Lye to his Mouth, or his Mouth ever giving the

false Alarms of his Mind: For no Man can be long believed, that teaches all Men to distrust him; and since the Ablest have sometimes need of Credit, where lies the Advantage of their Politick Cant or Banter upon Mankind?
28

41. I remember a Passage of one of Queen Elizabeth's Great Men, as Advice to his Friend; The Advantage, says he, I had upon others at Court, was, that I always spoke as I thought, which being not believed by them, I both preserv'd a good Conscience, and suffered no Damage from that Freedom: Which, as it shows the Vice to be Older than our Times, so that Gallant Man's Integrity, to be the best Way of avoiding it. 29

42. To be sure it is wise as well as Honest, neither to flatter other Men's Sentiments, nor Dissemble and less Contradict our own. 30

43. To hold ones Tongue, or speak Truth, or talk only of indifferent Things, is the Fairest Conversation. 31

44. Women that rarely go Abroad without Vizard-Masks, have none of the best Reputation. But when we consider what all this Art and Disguise are for, it equally heightens the Wise Man's Wonder and Aversion: Perhaps it is to betray a Father, a Brother, a Master, a Friend, a Neighbor, or ones own Party. 32

45. A fine Conquest! what Noble Grecians and Romans abhorr'd: As if Government could not subsist without Knavery, and that Knaves were the Usefulest Props to it; tho' the basest, as well as greatest, Perversion of the Ends of it. 33

46. But that it should become a Maxim, shows but too grossly the Corruption of the Times. 34

47. I confess I have heard the Stile of a Useful Knave, but ever took it to be a silly or a knavish Saying; at least an Excuse for Knavery. 35

48. It is as reasonable to think a Whore makes the best Wife, as a Knave the best Officer. 36

49. Besides, Employing Knaves, Encourages Knavery instead of punishing it; and Alienates the Reward of Virtue. Or, at least, must make the World believe, the Country yields not honest Men enough, able to serve her. 37

50. Art thou a Magistrate? Prefer such as have clean Characters where they live, and of Estates to secure a just Discharge of their Trusts; that are under no Temptation to strain Points for a Fortune: For sometimes such may be found, sooner than they are Employed. 38

51. Art thou a Private Man? Contract thy Acquaintance in a narrow Compass, and chuse Those for the Subjects of it, that are Men of Principles; such as will make full Stops, where Honor will not lead them on; and that had rather bear the disgrace of not being thorow Paced Men, than forfeit their Peace and Reputation by a base Compliance. 39

The Wise Man

52. The Wise Man Governs himself by the Reason of his Case, and because what he does is Best: Best, in a Moral and Prudent, not a Sinister Sense. 1

53. He proposes just Ends, and employs the fairest and probablest Means and Methods to attain them. 2

54. Though you cannot always penetrate his Design, or his Reasons for it, yet you shall ever see his Actions of a Piece , and his Performances like a Workman: They will bear the Touch of Wisdom and Honor, as often as they are tryed. 3

55. He scorns to serve himself by Indirect Means, or be an Interloper in Government, since just Enterprises never want any Just Ways to succeed them. 4

56. To do Evil, that Good may come of it, is for Bunglers in Politicks, as well as Morals. 5

57. Like those Surgeons, that will cut off an Arm they can't cure, to hide their Ignorance and save their Credit. 6

58. The Wise Man is Cautious, but not cunning; Judicious, but not Crafty; making Virtue the Measure of using his Excellent Understanding in the Conduct of his Life. 7

59. The Wise Man is equal, ready, but not officious; has in every Thing an Eye to Sure Footing: He offends no Body, nor easily is offended, and always willing to Compound for Wrongs, if not forgive them. 8

60. He is never Captious, nor Critical; hates Banter and Jests: He may be Pleasant, but not Light; he never deals but in Substantial Ware, and leaves the rest for the Toy Pates (or Shops) of the World; which are so far from being his Business, that they are not so much as his Diversion. 9

61. He is always for some solid Good, Civil or Moral; as, to make his Country more Virtuous, Preserve her Peace and Liberty, Imploy her Poor, Improve Land, Advance Trade, Suppress Vice, Incourage Industry, and all Mechanick Knowledge; and that they should be the Care of the Government, and the Blessing and Praise of the People. 10

62. To conclude: He is Just, and fears God, hates Covetousness, and eschews Evil, and loves his Neighbor as himself. 11

Of the Government of Thoughts

63. Man being made a Reasonable, and so a Thinking Creature, there is nothing more Worthy of his Being, than the Right Direction and Employment of his Thoughts; since upon This, depends both his Usefulness to the Publick, and his own present and future Benefit in all Respects. 1

64. The Consideration of this, has often obliged me to Lament the Unhappiness of Mankind, that through too great a Mixture and Confusion of Thoughts, have been hardly able to make a Right or Mature Judgment of Things. 2

65. To this is owing the various Uncertainty and Confusion we see in the World, and the Intemperate Zeal that occasions them. 3

66. To this also is to be attributed the imperfect Knowledge we have of Things, and the slow Progress we make in attaining to a Better; like the Children of Israel that were forty Years upon their Journey, from Egypt to Canaan, which might have been performed in Less than One. 4

67. In fine, 't is to this that we ought to ascribe, if not all, at least most of the Infelicities we Labor under. 5

68. Clear therefore thy Head, and Rally and Manage thy Thoughts Rightly, and thou wilt Save Time, and See and Do thy Business Well; for thy Judgment will be Distinct, thy Mind Free, and the Faculties Strong and Regular. 6

69. Always remember to bound thy Thoughts to the present Occasion.
7

70. If it be thy Religious Duty, suffer nothing else to Share in them. And if any Civil or Temporal Affair, observe the same Caution, and thou wilt be a whole Man to every Thing, and do twice the Business in the same Time. 8

71. If any Point over-Labors thy Mind, divert and relieve it, by some other Subject, of a more Sensible, or Manual Nature, rather than what may affect the Understanding; for this were to write one Thing upon another, which blots out our former Impressions, or renders them illegible. 9

72. They that are least divided in their Care, always give the best Account of their Business. 10

73. As therefore thou art always to pursue the present Subject, till thou hast master'd it, so if it fall out that thou hast more Affairs than one upon thy Hand, be sure to prefer that which is of most Moment, and will least wait thy Leisure. 11

74. He that Judges not well of the Importance of his Affairs, though he may be always Busy, he must make but a small Progress. 12

75. But make not more Business necessary than is so; and rather lessen than augment Work for thy self. 13

76. Nor yet be over-eager in pursuit of any Thing; for the Mercurial too often happen to leave Judgment behind them, and sometimes make Work for Repentance. 14

77. He that over-runs his Business, leaves it for him that follows more leisurely to take it up; which has often proved a profitable Harvest to them that never Sow'd. 15

78. 'T is the Advantage that slower Tempers have upon the Men of lively Parts, that tho' they don't lead, they will Follow well, and Glean Clean. 16

79. Upon the whole Matter, Employ thy Thoughts as thy Business requires, and let that have a Place according to Merit and Urgency; giving every Thing a Review and due Digestion, and thou wilt prevent many Errors and Vexations, as well as save much Time to thy self in the Course of thy Life.

Of Envy

80. It is the Mark of an ill Nature, to lessen good Actions, and aggravate ill Ones. 1

81. Some men do as much begrutch others a good Name, as they want one themselves; and perhaps that is the Reason of it. 2

82. But certainly they are in the Wrong, that can think they are lessened, because others have their Due. 3

83. Such People generally have less Merit than Ambition, that Covet the Reward of other Men's; and to be sure a very ill Nature, that will rather Rob others of their Due, than allow them their Praise. 4

84. It is more an Error of our Will, than our Judgment: For we know it to be an Effect of our Passion, not our Reason; and therefore we are the more culpable in our Partial Estimates. 5

85. It is as Envious as Unjust, to underrate another's Actions where their intrinsic Worth recommends them to disengaged Minds. 6

86. Nothing shews more the Folly, as well as Fraud of Man, than Clipping of Merit and Reputation. 7

87. And as some Men think it an Allay to themselves, that others have their Right; so they know no End of Pilfering to raise their own Credit. 8

88. This Envy is the Child of Pride and Misgives, rather than Mistakes.

9

89. It will have Charity, to be Ostentation; Sobriety, Covetousness; Humility, Craft; Bounty, Popularity: In short, Virtue must be Design, and Religion, only Interest. Nay, the best of Qualities must not pass without a BUT to allay their Merit and abate their Praise. Basest of Tempers! and they that have them, the Worst of Men! 10

90. But Just and Noble Minds Rejoice in other Men's Success, and help to augment their Praise. 11

91. And indeed they are not without a Love to Virtue, that take a Satisfaction in seeing her Rewarded, and such deserve to share her Character that do abhor to lessen it.

Of Man's Life

92. Why is Man less durable than the Works of his Hands, but because This is not the Place of his Rest? 1

93. And it is a Great and Just Reproach upon him, that he should fix his Mind where he cannot stay himself. 2

94. Were it not more his Wisdom to be concerned about those Works that will go with him, and erect a Mansion for him where Time has Power neither over him nor it? 3

95. 'T is a sad Thing for Man so often to miss his Way to his Best, as well as most Lasting Home.

Of Ambition

96. They that soar too high, often fall hard; which makes a low and level Dwelling preferable. 1

97. The tallest Trees are most in the Power of the Winds, and Ambitious Men of the Blasts of Fortune. 2

98. They are most seen and observed, and most envyed: Least Quiet, but most talk'd of, and not often to their Advantage. 3

99. Those Buildings had need of a good Foundation, that lie so much exposed to Weather. 4

100. Good Works are a Rock, that will support their Credit; but Ill Ones a Sandy Foundation that Yields to Calamities. 5

101. And truly they ought to expect no Pity in their Fall, that when in Power had no Bowels for the Unhappy. 6

102. The worst of Distempers; always Craving and Thirsty, Restless and Hated: A perfect Delirium in the Mind: Insufferable in Success, and in Disappointments most Revengeful.

Of Praise or Applause

103. We are too apt to love Praise, but not to Deserve it. 1

104. But if we would Deserve it, we must love Virtue more than That.
2

105. As there is no Passion in us sooner moved, or more deceivable, so for that Reason there is none over which we ought to be more Watchful, whether we give or receive it: For if we give it, we must be sure to mean it, and measure it too. 3

106. If we are Penurious, it shows Emulation; if we exceed, Flattery. 4

107. Good Measure belongs to Good Actions; more looks Nauseous, as well as Insincere; besides, 't is a Persecuting of the Meritorious, who are out of Countenance to hear, what they deserve. 5

108. It is much easier for him to merit Applause, than hear of it: And he never doubts himself more, or the Person that gives it, than when he hears so much of it. 6

109. But to say true, there needs not many Cautions on this Hand, since the World is rarely just enough to the Deserving. 7

110. However, we cannot be too Circumspect how we receive Praise: For if we contemplate our selves in a false Glass, we are sure to be mistaken about our Dues; and because we are too apt to believe what is Pleasing,

rather than what is True, we may be too easily swell'd, beyond our just Proportion, by the Windy Compliments of Men. 8

111. Make ever therefore Allowances for what is said on such Occasions, or thou Exposest, as well as Deceivest thy self. 9

112. For an Over-value of our selves, gives us but a dangerous Security in many Respects. 10

113. We expect more than belongs to us; take all that 's given us though never meant us; and fall out with those that are not as full of us as we are of our selves. 11

114. In short, 't is a Passion that abuses our Judgment, and makes us both Unsafe and Ridiculous. 12

115. Be not fond therefore of Praise, but seek Virtue that leads to it. 13

116. And yet no more lessen or dissemble thy Merit, than over-rate it: For tho' Humility be a Virtue, an affected one is none

Of Conduct in Speech

117. Enquire often, but Judge rarely, and thou wilt not often be mistaken. 1

118. It is safer to Learn, than teach; and who conceals his Opinion, has nothing to Answer for. 2

119. Vanity or Resentment often engage us, and 't is two to one but we come off Losers; for one shews a Want of Judgment and Humility, as the other does of Temper and Discretion. 3

120. Not that I admire the Reserved; for they are next to Unnatural that are not Communicable. But if Reservedness be at any Time a Virtue, 't is in Throngs or ill Company. 4

121. Beware also of Affectation in Speech; it often wrongs Matter, and ever shows a blind Side. 5

122. Speak properly, and in as few Words as you can, but always plainly; for the End of Speech is not Ostentation, but to be understood. 6

123. They that affect Words more than Matter, will dry up that little they have. 7

124. Sense never fails to give them that have it, Words enough to make them understood. 8

125. But it too often happens in some Conversations, as in Apothecary-Shops, that those Pots that are Empty, or have things of Small Value in them, are as gaudily Dress'd and Flourish'd, as those that are full of precious Drugs. 9

126. This Laboring of slight Matter with flourish'd Turns of Expression, is fulsome, and worse than the Modern Imitation of Tapestry, and East-India Goods, in Stuffs and Linnens. In short, 't is but Taudry Talk, and next to very Trash.

Union of Friends

127. They that love beyond the World, cannot be separated by it. 1

128. Death cannot kill, what never dies. 2

129. Nor can Spirits ever be divided that love and live in the same Divine Principle; the Root and Record of their Friendship. 3

130. If Absence be not death, neither is theirs. 4

131. Death is but Crossing the World, as Friends do the Seas; They live in one another still. 5

132. For they must needs be present, that love and live in that which is Omnipresent. 6

133. In this Divine Glass, they see Face to Face; and their Converse is Free, as well as Pure. 7

134. This is the Comfort of Friends, that though they may be said to Die, yet their Friendship and Society are, in the best Sense, ever present, because Immortal.

Of Being Easy in Living

135. 'T is a Happiness to be delivered from a Curious Mind, as well as from a Dainty Palate. 1

136. For it is not only a Troublesome but Slavish Thing to be Nice. 2

137. They narrow their own Freedom and Comforts, that make so much requisite to enjoy them. 3

138. To be Easy in Living, is much of the Pleasure of Life: But Difficult Tempers will always want it. 4

139. A Careless and Homely Breeding is therefore preferable to one Nice and Delicate. 5

140. And he that is taught to live upon a little, owes more to his Father's Wisdom, than he that has a great deal left him, does to his Father's Care. 6

141. Children can't well be too hardly Bred: For besides that it fits them to bear the Roughest Providences, it is more Masculine, Active and Healthy. 7

142. Nay, 't is certain, that Liberty of the Mind is mightily preserved by it: For so 't is served, instead of being a Servant, indeed a Slave to sensual Delicacies. 8

143. As Nature is soon answered, so are such satisfied. 9

144. The Memory of the Ancients is hardly in any Thing more to be celebrated, than in a Strict and Useful Institution of Youth. 10

145. By Labor they prevented Luxury in their young People, till Wisdom and Philosophy had taught them to Resist and Despise it. 11

146. It must be therefore a gross Fault to strive so hard for the Pleasure of our Bodies, and be so insensible and careless of the Freedom of our Souls.

Of Man's Inconsiderateness and Partiality

147. 'T is very observable, if our Civil Rights are invaded or incroach'd upon, we are mightily touch'd, and fill every Place with our Resentment and Complaint; while we suffer our selves, our Better and Nobler Selves, to be the Property and Vassals of Sin, the worst of Invaders.
1

148. In vain do we expect to be delivered from such Troubles, till we are delivered from the Cause of them, our Disobedience to God. 2

149. When he has his Dues from us, it will be time enough for Him to give us ours out of one another. 3

150. 'T is our great Happiness, if we could understand it, that we meet with such Checks in the Career of our worldly Enjoyments, lest we should Forget the Giver, adore the Gift, and terminate our Felicity here, which is not Man's ultimate Bliss. 4

151. Our Losses are often made Judgments by our Guilt, and Mercies by our Repentance. 5

152. Besides, it argues great Folly in Men to let their Satisfaction exceed the true Value of any Temporal Matter: For Disappointments are not always to be measured by the Loss of the Thing, but the Over-value we put upon it. 6

153. And thus Men improve their own Miseries, for want of an Equal and Just Estimate of what they Enjoy or Lose. 7

154. There lies a Proviso upon every Thing in this World, and we must observe it at our own Peril, viz. To love God above all, and Act for Judgment, the Last I mean. 8

Of the Rule of Judging

155. In all Things Reason should prevail: 'T is quite another Thing to be stiff than steady in an Opinion. 1

156. This May be Reasonable, but that is ever Wilful. 2

157. In such Cases it always happens, that the clearer the Argument, the greater the Obstinacy, where the Design is not to be convinced. 3

158. This is to value Humor more than Truth, and prefer a sullen Pride to a reasonable Submission. 4

159. 'T is the Glory of a Man to vail to Truth; as it is the Mark of a good Nature to be Easily entreated. 5

160. Beasts Act by Sense, Man should by Reason; else he is a greater Beast than ever God made: And the Proverb is verified, The Corruption of the best Things is the worst and most offensive. 6

161. A reasonable Opinion must ever be in Danger, where Reason is not Judge. 7

162. Though there is a Regard due to Education, and the Tradition of our Fathers, Truth will ever deserve, as well as claim the Preference. 8

163. If like Theophilus and Timothy, we have been brought up in the Knowledge of the best Things, 't is our Advantage: But neither they nor we

lose by trying their Truth; for so we learn their, as well as its intrinsic Worth. 9

164. Truth never lost Ground by Enquiry, because she is most of all Reasonable. 10

165. Nor can that need another Authority, that is Self-evident. 11

166. If my own Reason be on the Side of a Principle, with what can I Dispute or withstand it? 12

167. And if Men would once consider one another reasonably, they would either reconcile their Differences, or more Amicably maintain them. 13

168. Let That therefore be the Standard, that has most to say for itself. Tho' of that let every Man be Judge for himself. 14

169. Reason, like the Sun, is Common to All; And 't is for want of examining all by the same Light and Measure, that we are not all of the same Mind: For all have it to that End, though all do not use it So.

Of Formality

170. Form is Good, but not Formality. 1

171. In the Use of the best of Forms there is too much of that I fear. 2

172. 'T is absolutely necessary, that this Distinction should go along with People in their Devotion; for too many are apter to rest upon What they do, than How they do their Duty. 3

173. If it were considered, that it is the Frame of the Mind that gives our Performances Acceptance, we would lay more Stress on our Inward Preparation than our Outward Action. 4

Of the Mean Notion we Have of God

174. Nothing more shews the low Condition Man is fallen into, than the unsuitable Notion we must have of God, by the Ways we take to please him. 1

175. As if it availed any Thing to him that we performed so many Ceremonies and external Forms of Devotion, who never meant more by them, than to try our Obedience, and, through them, to shew us something more Excellent and Durable beyond them. 2

176. Doing, while we are Undoing, is good for nothing. 3

177. Of what Benefit is it to say our Prayers regularly, go to Church, receive the Sacraments, and may be go to Confessions too; ay, Feast the Priest, and give Alms to the Poor, and yet Lye, Swear, Curse, be Drunk, Covetous, Unclean, Proud, Revengeful, Vain and Idle at the same Time? 4

178. Can one excuse or ballance the other? Or will God think himself well served, where his Law is Violated? Or well used, where there is so much more Shew than Substance? 5

179. 'T is a most dangerous Error for a Man to think to excuse himself in the Breach of a Moral Duty, by a Formal Performance of Positive Worship; and less when of Human Invention. 6

180. Our Blessed Saviour most rightly and clearly distinguished and determined this Case, when he told the Jews, that they were his Mother, his Brethren and Sisters, who did the Will of his Father.

Of the Benefit of Justice

181. Justice is a great Support of Society, because an Insurance to all Men of their Property: This violated, there 's no Security, which throws all into Confusion to recover it. 1

182. An Honest Man is a fast Pledge in Dealing. A Man is Sure to have it if it be to be had. 2

183. Many are so, merely of Necessity: Others not so only for the same Reason: But such an honest Man is not to be thanked, and such a dishonest Man is to be pity'd. 3

184. But he that is dishonest for Gain, is next to a Robber, and to be punish'd for Example. 4

185. And indeed there are few Dealers, but what are Faulty, which makes Trade Difficult, and a great Temptation to Men of Virtue. 5

186. 'T is not what they should, but what they can get: Faults or Decays must be concealed: Big Words given, where they are not deserved, and the Ignorance or Necessity of the Buyer imposed upon for unjust Profit. 6

187. These are the Men that keep their Words for their own Ends, and are only Just for Fear of the Magistrate. 7

188. A Politick rather than a Moral Honesty; a constrained, not a chosen Justice: According to the Proverb, Patience per Force, and thank you

for nothing. 8

189. But of all Justice, that is the greatest, that passes under the Name of Law. A Cut-Purse in Westminster-Hall exceeds; for that advances Injustice to Oppression, where Law is alledged for that which it should punish.

Of Jealousy

190. The Jealous are Troublesome to others, but a Torment to themselves. 1

191. Jealousy is a kind of Civil War in the Soul, where Judgment and Imagination are at perpetual Jars. 2

192. This Civil Dissension in the Mind, like that of the Body Politick, commits great Disorders, and lays all waste. 3

193. Nothing stands safe in its Way: Nature, Interest, Religion, must Yield to its Fury. 4

194. It violates Contracts, Dissolves Society, Breaks Wedlock, Betrays Friends and Neighbors. No Body is Good, and every one is either doing or designing them a Mischief. 5

195. It has a Venome that more or less rankles wherever it bites: And as it reports Fancies for Facts, so it disturbs its own House as often as other Folks. 6

196. Its Rise is Guilt or Ill Nature, and by Reflection thinks its own Faults to be other Men's; as he that 's overrun with the Jaundice takes others to be Yellow. 7

197. A Jealous Man only sees his own Spectrum, when he looks upon other Men, and gives his Character in theirs.

Of State

198. I love Service, but not State; One is Useful, the other is Superfluous. 1

199. The Trouble of this, as well as Charge, Is Real; but the Advantage only Imaginary. 2

200. Besides, it helps to set us up above our selves, and Augments our Temptation to Disorder. 3

201. The Least Thing out of Joint, or omitted, make us uneasy: and we are ready to think our selves ill served, about that which is of no real Service at all: Or so much better than other Men, as we have the Means of greater State. 4

202. But this is all for want of Wisdom, which carries the truest and most forceable State along with it. 5

203. He that makes not himself Cheap by indiscreet Conversation, puts Value enough upon himself every where. 6

204. The other is rather Pageantry than State.

Of a Good Servant

205. A True, and a Good Servant, are the same Thing. 1

206. But no Servant is True to his Master, that Defrauds him. 2

207. Now there are many Ways of Defrauding a Master, as, of Time, Care, Pains, Respect, and Reputation, as well as Money. 3

208. He that Neglects his Work, Robs his Master, since he is Fed and Paid as if he did his Best; and he that is not as Diligent in the Absence, as in the Presence of his Master, cannot be a true Servant. 4

209. Nor is he a true Servant, that buys dear to share in the Profit with the Seller. 5

210. Nor yet he that tells Tales without Doors; or deals basely in his Master's Name with other People; or Connives at others Loyterings, Wasteings, or dishonorable Reflections. 6

211. So that a true Servant is Diligent, Secret, and Respectful: More Tender of his Master's Honor and Interest, than of his own Profit. 7

212. Such a Servant deserves well, and if Modest under his Merit, should liberally feel it at his Master's Hand.

Of an Immediate Pursuit of the World

Of an Immediate Pursuit of the World 1

213. It shews a Depraved State of Mind, to Cark and Care for that which one does not need. 2

214. Some are as eager to be Rich, as ever they were to Live: For Superfluity, as for Subsistance. 3

215. But that Plenty should augment Covetousness, is a Perversion of Providence; and yet the Generality are the worse for their Riches. 4

216. But it is strange, that Old Men should excel: For generally Money lies nearest them that are nearest their Graves; As if they would augment their Love in Proportion to the little Time they have left to enjoy it: And yet their Pleasure is without Enjoyment, since none enjoy what they do not use. 5

217. So that instead of learning to leave their greath Wealth easily, they hold the Faster, because they must leave it: So Sordid is the Temper of some Men. 6

218. Where Charity keeps Pace with Gain, Industry is blessed: But to slave to get, and keep it Sordidly, is a Sin against Providence, a Vice in Government, and an Injury to their Neighbors. 7

219. Such are they as spend not one Fifth of their Income, and, it may be, give not one Tenth of what they spend to the Needy. 8

220. This is the worst Sort of Idolatry, because there can be no Religion in it, nor Ignorance pleaded in Excuse of it; and that it wrongs other Folks that ought to have a Share therein.

Of the Interest of the Publick in our Estates

221. Hardly any Thing is given us for our Selves, but the Publick may claim a Share with us. But of all we call ours, we are most accountable to God and the Publick for our Estates: In this we are but Stewards, and to Hord up all to ourselves is great Injustice as well as Ingratitude. 1

222. If all Men were so far Tenants to the Publick, that the Superfluities of Gain and Expence were applied to the Exigencies thereof, it would put an End to Taxes, leave never a Beggar, and make the greatest Bank for National Trade in Europe. 2

223. It is a Judgment upon us, as well as Weakness, tho' we wont't see it, to begin at the wrong End. 3

224. If the Taxes we give are not to maintain Pride, I am sure there would be less, if Pride were made a Tax to the Government. 4

225. I confess I have wondered that so many Lawful and Useful Things are excised by Laws, and Pride left to Reign Free over them and the Publick. 5

226. But since People are more afraid of the Laws of Man than of God, because their Punishment seems to be nearest: I know not how magistrates can be excused in their suffering such Excess with Impunity. 6

227. Our Noble English Patriarchs as well as Patriots, were so sensible of this Evil, that they made several excellent Laws, commonly called Sumptuary, to Forbid, at least Limit the Pride of the People; which because

the Execution of them would be our Interest and Honor, their Neglect must be our just Reproach and Loss. 7

228. 'T is but Reasonable that the Punishment of Pride and Excess should help to support the Government, since it must otherwise inevitably be ruined by them. 8

229. But some say, It ruins Trade, and will make the Poor Burthensome to the Publick; But if such Trade in Consequence ruins the Kingdom, is it not Time to ruin that Trade? Is Moderation no Part of our Duty, and Temperance an Enemy to Government? 9

230. He is a Judas that will get Money by any Thing. 10

231. To wink at a Trade that effeminates the People, and invades the Ancient Discipline of the Kingdom, is a Crime Capital, and to be severely punish'd instead of being excused by the Magistrate. 11

232. Is there no better Employment for the Poor than Luxury? Miserable Nation! 12

233. What did they before they fell into these forbidden Methods? Is there not Land enough in England to Cultivate, and more and better Manufactures to be Made? 13

234. Have we no Room for them in our Plantations, about Things that may augment Trade, without Luxury? 14

235. In short, let Pride pay, and Excess be well Excised: And if that will Cure the People, it will help to Keep the Kingdom. 15

The Vain Man

236. But a Vain Man is a Nauseous Creature: He is so full of himself that he has no Room for any Thing else, be it never so Good or Deserving. 1

237. 'T is I at every turn that does this, or can do that. And as he abounds in his Comparisons, so he is sure to give himself the better of every Body else; according to the Proverb, All his Geese are Swans. 2

238. They are certainly to be pity'd that can be so much mistaken at Home. 3

239. And yet I have sometimes thought that such People are in a sort Happy, that nothing can put out of Countenance with themselves, though they neither have nor merit other Peoples. 4

240. But at the same Time one would wonder they should not feel the Blows they give themselves, or get from others, for this intolerable and ridiculous Temper; nor shew any Concern at that which makes others blush for, as well as at them, (viz.) their unreasonable Assurance. 5

241. To be a Man's own Fool is bad enough, but the Vain Man is Every Body's. 6

242. This silly Disposition comes of a Mixture of Ignorance, Confidence, and Pride; and as there is more or less of the last, so it is more or less offensive or Entertaining. 7

243. And yet perhaps the worst Part of this Vanity is its Unteachableness. Tell it any Thing, and it has known it long ago; and out-runs Information and Instruction, or else proudly puffs at it. 8

244. Whereas the greatest Understandings doubt most, are readiest to learn, and least pleas'd with themselves; this, with no Body else. 9

245. For tho' they stand on higher Ground, and so see farther than their Neighbors, they are yet humbled by their Prospect, since it shews them something, so much higher and above their Reach. 10

246. And truly then it is, that Sense shines with the greatest Beauty when it is set in Humility. 11

247. An humble able Man is a Jewel worth a Kingdom: It is often saved by him, as Solomon's Poor Wise Man did the City. 12

248. May we have more of them, or less Need of them.

The Conformist

249. It is reasonable to concur where Conscience does not forbid a Compliance; for Conformity is at least a Civil Virtue. 1

250. But we should only press it in Necessaries, the rest may prove a Snare and Temptation to break Society. 2

251. But above all, it is a Weakness in Religion and Government, where it is carried to Things of an Indifferent Nature, since besides that it makes Way for Scruples, Liberty is always the Price of it. 3

252. Such Conformists have little to boast of, and therefore the less Reason to Reproach others that have more Latitude. 4

253. And yet the Latitudinarian that I love, is one that is only so in Charity; for the Freedom I recommend is no Scepticism in Judgment, and much less so in Practice.

The Obligations of Great Men to Almighty God

254. It seems but reasonable, that those whom God has Distinguish'd from others; by his Goodness, should distinguish themselves to him by their Gratitude. 1

255. For tho' he has made of One Blood all Nations, he has not rang'd or dignified them upon the Level, but in a sort of Subordination and Dependency. 2

256. If we look upwards, we find it in the Heavens, where the Planets have their several Degrees of Glory, and so the other Stars of Magnitude and Lustre. 3

257. If we look upon the Earth, we see it among the Trees of the Wood, from the Cedar to the Bramble; in the Waters among the Fish, from the Leviathan to the Sprat; in the Air among the Birds, from the Eagle to the Sparrow; among the Beasts, from the Lyon to the Cat; and among Mankind it self, from the King to the Scavenger. 4

258. Our Great Men, doubtless, were designed by the Wise Framers of the World for our Religious, Moral and Politick Planets; for Lights and Directions to the lower Ranks of the numerous Company of their own Kind, both in Precepts and Examples; and they are well paid for their Pains too, who have the Honor and Service of their fellow Creatures, and the Marrow and Fat of the Earth for their Share. 5

259. But is it not a most unaccountable Folly, that Men should be Proud of the Providences that should Humble them? Or think the Better of themselves, instead of Him that raised them so much above the Level; or in being so in their Lives, in Return of his Extraordinary Favors. 6

260. But it is but too near a-kin to us, to think no further than ourselves, either in the Acquisition, or Use of our Wealth and Greatness; when, alas, they are the Preferments of Heaven, to try our Wisdom, Bounty and Gratitude. 7

261. 'T is a dangerous Perversion of the End of Providence to Consume the Time, Power and Wealth he has given us above other Men, to gratify our Sordid Passions, instead of playing the good Stewards, to the Honor of our great Benefactor, and the Good of our Fellow-Creatures. 8

262. But it is an Injustice too; since those Higher Ranks of Men are but the Trustees of Heaven for the Benefit of lesser Mortals, who, as Minors, are intitled to all their Care and Provision. 9

263. For though God has dignified some Men above their Brethren, it never was to serve their Pleasures, but that they might take Pleasure to serve the Publick. 10

264. For this Cause doubtless it was, that they were raised above Necessity or any Trouble to Live, that they might have more Time and Ability to Care for Others: And 't is certain, where that Use is not made of the Bounties of Providence, they are Imbezzell'd and Wasted. 11

265. It has often struck me with a serious Reflection, when I have observed the great Inequality of the World; that one Man should have such Numbers of his fellow Creatures to Wait upon him, who have Souls to be

saved as well as he; and this not for Business, but State. Certainly a poor Employment of his Money, and a worse of their Time. 12

266. But that any one Man should make Work for so many; or rather keep them from Work, to make up a Train, has a Levity and Luxury in it very reprobable, both in Religion and Government. 13

267. But even in allowable Services it has an humbling Consideration, and what should raise the Thankfulness of the Great Men to him that has so much better'd their Circumstances, and Moderated the Use of their Dominion over those of their own Kind. 14

268. When the poor Indians hear us call any of our Family by the Name of Servants, they cry out, What, call Brethren Servants! We call our Dogs Servants, but never Men. The Moral certainly can do us no Harm, but may Instruct us to abate our Height, and narrow our State and Attendance. 15

269. And what has been said of their Excess, may in some measure be apply'd to other Branches of Luxury, that set ill Examples to the lesser World, and Rob the Needy of their Pensions. 16

270. GOD Almighty Touch the Hearts of our Grandees with a Sense of his Distinguish'd Goodness, and that true End of it; that they may better distinguish themselves in their Conduct, to the Glory of Him that has thus liberally Preferr'd them, and the Benefit of their fellow Creatures.

Of Refining upon Other Men's Actions or Interests

271. This seems to be the Master-Piece of our Politicians; But no Body shoots more at Random, than those Refiners. 1

272. A perfect Lottery, and meer Hap-Hazard. Since the true Spring of the Actions of Men is as Invisible as their Hearts; and so are their Thoughts too of their several Interests. 2

273. He that judges of other Men by himself, does not always hit the Mark, because all Men have not the same Capacity, nor Passions in Interest. 3

274. If an able Man refines upon the Proceedings of an ordinary Capacity, according to his own, he must ever miss it: But much more the ordinary Man, when he shall pretend to speculate the Motives to the able Man's Actions: For the Able Man deceives himself by making t'other wiser than he is in the Reason of his Conduct; and the ordinary Man makes himself so, in presuming to judge of the Reasons of the Abler Man's Actions. 4

275. 'T is in short a Wood, a Maze, and of nothing are we more uncertain, nor in anything do we oftener befool ourselves. 5

276. The Mischiefs are many that follow this Humor, and dangerous: For Men Misguide themselves, act upon false Measures, and meet frequently with mischievous Disappointments. 6

277. It excludes all Confidence in Commerce; allows of no such Thing as a Principle in Practice; supposes every Man to act upon other Reasons than what appears, and that there is no such Thing as a Straightness or Sincerity among Mankind: A Trick instead of Truth. 7

278. Neither, allowing Nature or Religion; but some Worldly Fetch or Advantage: The true, the hidden Motive to all Men to act or do. 8

279. 'T is hard to express its Uncharitableness, as well as Uncertainty; and has more of Vanity than Benefit in it. 9

280. This Foolish Quality gives a large Field, but let what I have said serve for this Time.

Of Charity

281. Charity has various Senses, but is Excellent in all of them. 1

282. It imports; first, the Commiseration of the Poor, and Unhappy of Mankind, and extends an Helping-Hand to mend their Condition. 2

283. They that feel nothing of this, are at best not above half of Kin to Human Race; since they must have no Bowels, which makes such an Essential Part thereof, who have no more Nature. 3

284. A Man, and yet not have the Feeling of the Wants or Needs of his own Flesh and Blood! A Monster rather! And may he never be suffer'd to propagate such an unnatural Stock in the World. 4

285. Such an Uncharitableness spoils the best Gains, and two to one but it entails a Curse upon the Possessors. 5

286. Nor can we expect to be heard of God in our Prayers, that turn the deaf Ear to the Petitions of the Distressed amongst our fellow Creatures. 6

287. God sends the Poor to try us, as well as he tries them by being such: And he that refuses them a little out of the great deal that God has given him, Lays up Poverty in Store for his own Posterity. 7

288. I will not say these Works are Meritorious, but dare say they are Acceptable, and go not without their Reward: Tho' to Humble us in our Fulness and Liberality too, we only Give but what is given us to Give as

well as use; for if we are not our own, less is that so which God has intrusted us with. 8

289. Next, CHARITY makes the best Construction of Things and Persons, and is so far from being an evil Spy, a Back-biter, or a Detractor, that it excuses Weakness, extenuates Miscarriages, makes the best of every Thing; forgives every Body, serves All, and hopes to the End. 9

290. It moderates Extrems, is always for Expediences, labors to accommodate Differences, and had rather suffer than Revenge: And so far from Exacting the utmost Farthing, that it had rather lose than seek her Own Violently. 10

291. As it acts Freely, so, Zealously too; but 't is always to do Good, for it hurts no Body. 11

292. An Universal Remedy against Discord, and an Holy Cement for Mankind. 12

293. And lastly, 'T is Love to God and the Brethren, which raises the Soul above all worldly Considerations; and, as it gives a Taste of Heaven upon Earth, so 't is Heaven in the Fulness of it hereafter to the truly Charitable here. 13

294. This is the Noblest Sense Charity has, after which all should press, as that more Excellent Way. 14

295. Nay, most Excellent; for as Faith, Hope and Charity were the more Excellent Way that Great Apostle discovered to the Christians, (too apt to stick in Outward Gifts and Church Performances) so of that better

Way he preferred Charity as the best Part, because it would out-last the rest, and abide for ever. 15

296. Wherefore a Man can never be a true and good Christian without Charity, even in the lowest Sense of it: And yet he may have that Part thereof, and still be none of the Apostle's true Christian, since he tells us, That tho' we should give all our Goods to the Poor, and want Charity (in her other and higher Senses) it would profit us nothing. 16

297. Nay, tho' we had All Tongues, All Knowledge, and even Gifts of Prophecy, and were Preachers to others; ay, and had Zeal enough to give our Bodies to be burned, yet if we wanted Charity, it would not avail us for Salvation. 17

298. It seems it was his (and indeed ought to be our) Unum Necessarium, or the One Thing Needful, which our Saviour attributed to Mary in Preference to her Sister Martha, that seems not to have wanted the lesser Parts of Charity. 18

299. Would God this Divine Virtue were more implanted and diffused among Mankind, the Pretenders to Christianity especially, and we should certainly mind Piety more than Controversy, and Exercise Love and Compassion instead of Censuring and Persecuting one another in any Manner whatsoever.

END OF PART II

译后记

站在无数的星星下面
空气的纯粹中透着轻盈
雪色和着灯影
嘎吱嘎吱
哼唱着感动的乐音
浩荡蓝色夜空
呼吸凝固成白色的跳动
心中一点泪光
剔透晶莹

今夜我终于放下了笔，在多年未遇的冷冬，在一个又一个滴水成冰的雪夜，暖气都难敌逼人的寒意，身披厚重的棉服，怀揣暖宝，一盏台灯，一杯热水，构筑的这些简单日子里，是三百年前一位孤独的老人写就的《孤独的果实》伴我左右，不离不弃。

我曾在帕米尔高原饮那慕士塔格峰清冽的冰川水，我曾在零下46度的大兴安岭林区品野味珍奇，我曾沿着青藏线穿越唐古拉山，惊艳于山顶云缝中射出的烈焰，我曾踟躅于京城的车河人流，在地铁一号线被人拥着上来又被挤着下去，机舱门打开，旋梯伸出；列车到站，走下站台；还曾换乘汽车、驴车、拖拉机，一路上，转换着各种现代和传统的交通工具，我沐着风，栉着雨，我看世间的美景，风物的传奇，我劳顿着身体，却始终惶惶然，始终不知所以。

这一年，我邂逅了这位老人的孤寂，年轻时因拒绝国教教规被牛津大学除名时他是孤独的，在欧洲大陆四处游历时他是孤独的，因宣扬贵格会理念几次入狱时他是孤独的，只身前往新大陆为受迫害的教友构建避难之所，把治国理念付诸实践，可仍得不到英王的理解，他是孤独的。于是他可以把孤独做彻骨理解，可以在孤独中体味凝练人生，把他的领悟化作字字珠玑，把年轻时的张扬和桀骜生生历练成睿智和淡泊，仿佛是用岁月的老火熬制了美味的浓汤，滋养读者的心灵。

如此，凝练成《孤独的果实》一书。此书，凝结了这位三百年前的老者一生的智慧与思索。穿越三百余年的时空，跨越中西文化，与这智慧的老者交流。读《果实》，无法将中西文化分离来看，这位宾夕法尼亚殖民地的创建者，这位秉承着“不经苦难，谈何荣耀”的思想者，所述文字中渗透着无限的人生哲学，从中体现诸多中国道家思想的精髓，为翻译此书，笔者曾捧读老子、庄子，研读中华传统书籍，在中西文化的交融中遨游。

虽然原作品字数不及三万，如文中所言，篇幅并不长，但字字皆由衷之言，皆肺腑感悟。诚然，作为译者，身上肩负着沟通作者与读者的责任，却不能对作品有丝毫个人情感和观点的干涉。而作为《孤独的果实》的译者，更深切体会到作者那份孤独，在许多个翻译的夜晚，品读这位智者的言语，试图捕捉作者的心绪，感受良多。

原作品不仅仅凝聚着作者无穷的智慧，更是年代久远，堪称英语中的古文。无论从语法还是表达习惯上，都与现代英语有着很大的差别，许多地方都需要结合当时的时代背景，以及作者的宗教背景，对作者所言进行思考，揣摩其心思。要译《果实》，首先要将作者的思想领悟，才能以另一种语言阐释。由于作者的宗教背景的限定，并且在《果实》一书中，宗教一专题所占篇幅颇大，译者虽大量阅读学习基督教相关书籍，了解相关国情，曾捧读《圣经》悉心研究，但仍有

理解不贴切之处，倘有错漏，烦请读者见谅。若有通人不吝赐教，译者则感激不尽。

虽此书中不免有颇多宗教色彩，乍看或许于现今，并无切实大裨益，但在人生思索，为人处世，子女培养，治国方针，忠于信仰，剖析热忱等等谆谆教导中，能深切感受到作者，虽眼冷，却心热。他以敏锐的眼洞观世事，以透彻言语，引领世人。

翻译此书，完全没有都市文化、快餐文化的痕迹，只得埋头古书，细细品味。心浮气躁者，急功近利者，无法体会作者之心绪。只得于深夜，于喧嚣褪尽，掌一盏孤灯，回忆自身经历，回顾人生轨迹，品读作者之言，书中人生哲学，于今日看来，不得不令人折服感叹，对人生指导益处良多。

“直到我们听从劝阻，停下脚步，侧身退出喧嚣的人群和慌乱的世界，平心静气地观察万物，我们才会对自身做出正确的评判，了解我们的痛苦所在。退隐会帮我们做出正确的判断，我们会开始意识到世界是何等的疯狂，而且一直以来我们自己就未曾理清过头绪。”

此时的我安静，惬意，享受着当下的星光、乐音和生命的美丽，学着接受和理解命运的安排，为造物的神奇肃然敬立，让我可以穿越三百年的时空，与这样一位睿智的老者，促膝谈心，灵魂交流。想象着，也许当初他写下这些文字的时候，也是在这样的寒夜，四下里寂静无声，他合上厚厚的书卷，在卷首郑重题上自己的名字——威廉·佩恩。

壬辰岁末译就《孤独的果实》是以为记。

米拉 辛宇

2013年1月

书评：威廉·佩恩与多元化的美国精神

迺東晨

我们这些生活在这块大陆上的人们永远都不能忘记，当初远渡重洋来到这里的那些人，要追寻的不是可耕种的土地，而是为他们的心灵找到自由的栖息地。——罗伯特·麦克拉肯

威廉·佩恩（William Penn 1644年10月14日 - 1718年7月30日，又译“威廉·宾”），是坚定的信仰自由的推动者，他同时也是贵格会（Quaker，又译“公谊会”、“教友会”或“震动会”）的主要支持者和宗教改革家。作为北美殖民地时期的一位重要政治家、社会活动家，宾夕法尼亚殖民地的开拓者，他所倡导的自由、民主原则成为后来美国宪法的指导精神。他的名言是：“我们把权力交给人民”。

威廉·佩恩15岁时在牛津读书，开始接触贵格会的观点。伏尔泰的《哲学通信》提到，他从中学毕业后，回到他父亲家里。他一反当时英国跪地请安的习惯，戴着帽子走向他父亲说：朋友，我看见你身体健康，心里真高兴”。他父亲对他离经叛道的行为深感愤怒，苦劝无果，便把他赶出家门。佩恩的父亲是海军上将威廉·佩恩勋爵（Sir William Penn, 1621-1670），曾率海军多次击败荷兰。1660年，辗转流亡欧洲9年的英国国王查理二世（King Charles II）和他的弟弟，后一任英国国王詹姆斯二世（James II）一起乘坐他父亲的战舰回到英国。他的父亲去世后，威廉继承了一大笔财产，其中包括英国王室的欠款。那些都是海军中将在历次的远征中垫付给王室的，主要是拖欠的薪金和国库向他借款，共计1.6万英镑（扣除通胀因素，相当于2008年的210万英镑）。威廉为了讨回欠款，

多次与王室交涉，最终查理二世将美洲一个行省的产权和主权特许给他，代替支付现款。

此举令威廉·佩恩目瞪口呆：他得到12万平方公里土地，成为世界上最大的私人（非王室）地主。特许给他的这块土地上最早居住着几个印第安人部落，1643年瑞典移民首先在南部定居，称为“新瑞典”，1655年荷兰人战败瑞典人控制了这片土地，1664年英国约克公爵打败荷兰人，归属英国。1681年3月4日，查理二世向他颁发了特许状，将此地送给佩恩，此外查理二世还把这块土地上的所有的君主权力和司法权力都交给了他个人一个人。4月4日，成为这片地区的总督的威廉·佩恩将其命名为“夕法尼亚”，查理二世为了纪念老佩恩，改称“宾夕法尼亚”（Pennsylvania），即拉丁语“佩恩的林地”之意。后来特拉华从中分裂出去，形成了两个殖民地，并最终成为美国的两个州：宾夕法尼亚州和特拉华州。

佩恩是同时在新、旧世界努力推动自由信仰的第一人。在他萌生建立宾夕法尼亚自由之地的想法之前，已经在英国成为宗教宽容的重要倡导者。他不遗余力地倡导人身、财产和宗教权利，他的“激进”言辞令他六次入狱。在狱中，他不停地写下一篇篇小册子，作为贵格会信徒的读物，并抨击偏狭之见。他以一己之力，在法庭上极力反抗政府的压制政策，并在一次庭审中成功地争取到了由陪审团裁决的权利。佩恩还利用他出色的交际手段和家庭关系将大量贵格会教徒从监狱，甚至绞架上解救出来。但他深感这种努力的艰辛，并萌生找个地方，建立一片净土。为此，1677年，他曾参与贵格教徒在西新泽西所做的努力，亲自拟就了《自由宪章》，保障定居者享有陪审团自由和公正的审判、信仰自由以及自由选举的权利。

从另一个角度看，查理二世或许也迫于国内异端教派争取自由的困扰，乐见这些不断生事的教徒远离英格兰，建立他们自己的乐土。于是，在成为这片土地的新主人后，威廉着手展开一项全面

的“神圣实验”，建立了费城（Philadelphia由两个希腊单词构成，意为“兄弟之爱”）。他要按照贵格会的理想，建立一个宗教信仰和政治自由的地方，欢迎不同宗教的人士定居。国王恐怕也乐见这种他既是这片土地的新君主，又是立法者，在他颁布的法律中的第一条便是：禁止因宗教问题虐待任何人。主张将一切相信上帝的人都视同手足。1682年，宾夕法尼亚的《施政大纲》提出，造物主赋予了人以技能和权利，以及公正使用这些技能和权利的优秀性格，使他们能很好地实现自治。他当总督时没有为自己保留多大的权利，宣称“将允许人民制定自己的法律”。宾州因此成为一个非常自由的州，一切权力取决于议会，也因为如此，这个殖民地没有给威廉·佩恩带来任何私利。

根据伏尔泰的说法，1718年威廉·佩恩去世后，大家给他的后代保留了他们在宾夕法尼亚的产权和管辖权，他的后代又以1.2万英镑的代价把管辖权卖给英王。但当时英王的财产状况不佳，只能支付1000英镑。结果，王室未能按期付清款项，契约作废，佩恩的后代又恢复了它的管辖权。此后，在美国独立战争爆发之前，他的家族一直保有宾夕法尼亚的产权。宾州和特拉华州成为美国独立战争时的先锋，特拉华州第一个，宾州第二个承认联邦宪法，加入合众国。这两个州也是历史上美国宗教信仰最自由的州。

佩恩令人称道的另一项创举，是他曾与当时的印第安人签订协议，采取作价收买而非武力征服的方式获取土地。伏尔泰赞美这个协议是“世界上唯一没有被破坏的协议”。尽管佩恩能够深刻领悟自由的含义，但他对奴隶制却未置一词。与众多贵格会信徒一样，他在当时的美洲也曾拥有奴隶。1758年，贵格教会才开始采行反对奴隶制度的立场，此时佩恩已去世40年。当然，在反对奴隶制方面，贵格教徒是先行者。

佩恩是一位理想与完美主义者，尽管他的部分主张难以在现实中实现，但其民主思想与实践对北美独立和建立国家、社会，宪法

都提供了参照。他这样说过：“全能神的荣耀和人类的美善，是政府存在的理由和目的。因此政府是神所设定令人尊敬的组织.....基于此，引入最佳保护基督徒和公民自由的律法，以防止所有放纵的和不公义的作为，使得神有神的权利、政府有政府的权利、人民有人民的权利。”1682年，宾夕法尼亚的《施政大纲》提出，造物主赋予了人以技能和权利，以及公正使用这些技能和权利的优秀性格，使他们能很好地实现自治。

在他影响下，包容各种宗教、民族和种族的多元化和宽容待人的理念和精神在宾夕法尼亚生根发芽。而这种多元化和宽容精神深刻地影响了美国社会逐渐发展和成熟的整个进程。

在费城市政厅屋顶上，有座佩恩的雕像。该市一度有项君子协定，即任何新的建筑物高度不得超过他的雕像。这项约定直到1980年代末才被打破。

1984年11月28日，时任美国总统里根签署一项法令，授予佩恩及其第二任妻子美国荣誉公民的称号，以表彰他的杰出贡献。

佩恩言论摘录：

·政府，如同钟表，因人们施以动能，才滴答前行。人们创设政府并令其运转，同样也可将其摧毁。因此，与其说众人仰赖政府，不如说政府仰赖众人。

·任何人，即便最大限度地享有公民自由，如果被剥夺了依从其内心所向的宗教信仰自由，都不会享有真正的幸福。

·如果我们不受上帝的辖制，就必然会受制于暴君。

·让人民认为他们在自我管理，然后便有秩序井然。如果他们托付的人是可信的，这就不会失效。

·真理往往毁于卫道士的狂热，而非反对者的激辩。

·含糊其辞接近谎言，而谎言通向地狱。

·探究真相是人类的天性；盲目顺从是动物的本能。真理从不会失于探究，却常会困于盲从。

·正确的就是正确的，哪怕每个人都反对；错误的就是错误的，哪怕每个人都拥护。

·武力只能造就伪善者，不能带来真正的信徒。

·无知的热诚，只是迷信。反智的热诚，只是利益和帮派；有知的热诚，才是宗教；如果你审视那些残忍的国家，你会发现它们都是迷信的，而不是有信仰的国度。宗教是柔性的，它使人变得更好，更友善，更有爱心并更有耐性。

迓東晨。

毕业于北京外国语大学英语系及国际文化交流研究班。曾在国内外多家机构和公司从事经贸、投资、项目开发及市场研究工作；能源咨询服务等。现为自由译者。为译言古登堡项目《布朗神父探案集》第2-5部的负责人